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CONTENTS

EDITORIALS: Note and Comment.....	241-245
TOPICS OF INTEREST: Beware of the Omnipotent State by Raoul E. Desvernine— Suppressing the Sign by Patrick J. Carroll, C.S.C.—Argentina's Soldiers of Truth by E. Francis McDevitt—A Liking for Plainchant by John LaFarge, S.J.....	246-252
EDUCATION: Education for Temperance by Daniel M. O'Connell, S.J.....	252-254
SOCIOLOGY: What Is a White-Collar Man? by Arthur D. McAghon.....	254-255
WITH SCRIP AND STAFF by The Pilgrim.....	255-256
DRAMATICS: Lingering Drama by Elizabeth Jordan	256-258
BOOK REVIEWS ..258-260... CORRESPONDENCE ..261... CHRONICLE	262-264

Shall We Nationalize the Banks?

AFTER we got over our scare a year ago last April, it seems that we have given extraordinarily little attention to our banking problem. It is true that investment affiliates are now being divorced from commercial banking, and that was a step forward. The use of banking funds in the stock markets is going to be curbed, and that is a necessary prophylactic. The Government is going to insure certain deposits, and that is an experiment, looked upon by many with misgivings. In other words, we have gone about removing many of the bad symptoms that lay behind our collapse. What have we done about the evils themselves?

Because if we do not do something, the cry for nationalized banking is sure to arise with renewed vigor, and from quarters that are in no way allied with Socialism. And if, as some fear, a secondary tremor is about to hit the financial world in late summer, the soundness of many banks will be tested to the utmost, insurance or no insurance. There has been quite a general propaganda to the effect that we should not scrutinize too closely the affairs of our banks so as not to destroy confidence. That would be most unfortunate if it had the ultimate effect of ruining confidence altogether in times of stress.

Would replacing our bank officials by Government officers, after having taken over the banks' capital, relieve the situation? Hardly. After all, a bank has but two fundamental functions. It borrows your money from you and it lends it to others. What you call your "deposits" is not money placed in a vault for safe keeping until you call for it. The bank has the right to take the money you gave it and to lend it to others at interest. The difference between the money it receives for this from its depositors and what it pays you, if anything, for lending it, is the bank's profit and goes into dividends on its

stocks or into its reserves. The money you have lent the bank is what makes the wheels of industry and commerce go round in its day-by-day operations.

Yet from 1920 to 1933 more than 12,000 banks "failed," that is, found themselves unable to pay back to their depositors the money they had lent, when they asked for it; and several thousand weakened others were merged with stronger institutions. The measures the Government has undertaken have been merely for the purpose of undoing some of this enormous damage. If you want to know what this damage was, go into hundreds of our suburban communities, or even into Toledo or Cleveland or Detroit. More than \$1,600,000,000 was lost, most of it forever. Since the Government was able to do this, it has seemed quite normal for many people to think that it would have been better for the Government to have run the banks in the first place.

The ordinary answer to this demand does not seem to satisfy. It is commonly said that there is an automatic check on banking dishonesty and recklessness: that under the system of "double liability" the depositors have the guarantee that the rule of self-preservation will ensure the safety of a bank, for the banker himself is the first to suffer, even before the depositors. The difficulty with this argument is the old one: it does not work. And the reason it does not work is that it is not the banker's money that is in first jeopardy in bad banking; it is the stockholders'; and it has been the general rule for company officials, in banking or out of it, to have small regard for stockholders' money, very little of which is their own.

If this is true, there is no guarantee at all that Government banking will make its banking officials any more careful about depositors' funds. Not only will the bankers' own funds not be in danger, as they are not even in private banking, but if the same spirit of irresponsibility

bility exists as now exists in private banking we would be worse off than ever, for the check on reckless loans of depositors' money would not be there. The political pressure to make unsound loans would be even more decisive than it has been in certain notorious cases in private banking.

It comes down to this, therefore, that sound economics and sound ethics are as identical in banking as they are in any other form of business. There are hundreds of cases where banks, big banks, rode triumphantly through the crisis—the Cleveland Trust Company, for instance—because they observed the double rule of economics and ethics. What we need is not public control—that can be as irresponsible as the present corporate control—but self-control. In how many places are the new rich a mile back of where they started, while the older families, who sniffed at a gold and marble lobby as a danger signal, are still living in security and comfort! There is a simple rule for good banking: let depositors investigate the moral character of their bankers, and act accordingly. Good bankers do that for those who borrow from them. Why should we not do it for the bankers who borrow from us?

Cardinal O'Connell's Jubilee

ACCOMPANIED by the sympathetic attention of the whole country and the enthusiastic acclaim of his Massachusetts neighbors, William Cardinal O'Connell, Archbishop of Boston, celebrated on June 8-10 the golden jubilee of his priesthood. From the Holy Father, from the President of the United States, from President de Valera of the Irish Free State, from 50,000 Catholic school children, from the State and city authorities, and from his lay Faithful at large, he was the recipient of a tribute that betokened a deep appreciation of his achievements as a churchman and as a citizen. The Editors of AMERICA are proud to associate themselves in this movement, and to felicitate His Eminence on the completion of fifty sacerdotal years devoted to the Kingdom of God.

In his letter Pope Pius said he was moved to his tribute "because We have known your constant homage to the Holy See." Nothing could have been more fitting or discerning. It is well known that this devotion to Rome as the center of religious unity, dating from his days as a student and fortified by his six years as Rector of the American College in the Eternal City and his Papal mission to Japan, has been an outstanding characteristic of this great Prince of the Church. Even in his bitterest struggles, and he has not been without them, this assertion of the Papal authority has been his guiding light. In matters of Church government, in the education question, in the doctrinal field, he has been an upholder of the universal idea, of the Catholicity of the Church, and a standing proof of the fact that allegiance to Rome, far from being a cramping or crippling inhibition, is the surest guarantee that the rights of religion will be kept above and apart from the narrowing claims of nationality.

Yet, as in every true Catholic, this very devotion to the authority of the Church in matters doctrinal, has

made him a champion of the rights of the individual as a citizen. It has been rightly observed that this doctrinal and spiritual submission seems to make men in proportion more ready to exclaim against tyranny and quicker to vindicate the liberties of peoples. The Omnipotent State is the modern enemy of liberty, as it has always been, and the Church that fought and suffered for its denial of the so-called Divine Right of Kings has found in its religious principles the surest guarantee of the civic and political freedom of the citizen. It has been among the greatest qualities of Cardinal O'Connell that he has been a staunch upholder of this principle.

For that reason we respectfully approach Cardinal O'Connell and offer him our humble word of congratulation and our prayers for the happy enjoyment of his years of labor and struggle in the Lord's vineyard.

The Pope and the Films

IN a letter sent to a Catholic good-film movement in Belgium, Pope Pius XI, through his Cardinal Secretary of State, has just said much that is full of sound sense and clear thinking. The Pope apparently has little confidence in the power of the State to curb indecent films. "Despite the measures," says Cardinal Pacelli, "taken by the public authorities of various countries, the Holy Father continues to receive from all sides allegations and denunciations of the moral and religious harm caused by cinema shows, which exercise an irresistible influence on a great part of humanity." The efforts, he continues, of the State, the school, and the home to form the young in right living and thinking are "irremediably compromised" by the films: "the materialism which is there dominant is in itself a negation and a refusal of the supreme gifts communicated by Christianity, which are indispensable to the conservation and development of Christian civilization in the world."

Moreover, the Pope does not urge that our people treat the cinema as if it did not exist. "The discoveries of science," he thinks, "are the gifts of God," and we must use them. He would like to see the Belgians start a string of motion-picture theatres, "equipped with modern improvements" (sound apparatus, no doubt), which both would go in for "instructional or recreational Catholic films" (note the "recreational") and would at the same time "by their demand for good films induce film companies to produce them." There is nothing stuffy about that program, and in lands where people do not demand a cathedral in which to take their entertainment it is practical. For us it has at least the lesson of realism and common sense.

The Pope touches on another point which at present is not clearly understood among us, or is at least disputed. "It is equally important," he observes, "that all the Catholic papers should offer criticism of the cinema, praising good films, and *condemning the bad*." Our papers here are doing just that, after a period of hesitation; it is a step made necessary by the Pledge of Decency, by which those who take it bind themselves not to view indecent

films. They have to know which are the bad ones, in order to stay away from them.

Finally, in the Pope's letter there is one passage which carries an obvious menace to the American producers, and they would do well to ponder it. He hopes that the Catholic International Cinematographic Office, which has many branches in Europe, will, "after the necessary serious preparation," be able to devote itself "competently" to the making of high-class films, "and thereby to establish an enterprise which, while safeguarding good morals, and succeeding by their technical, artistic, and human value, will materially benefit the industry." If this is taken seriously, the inroads on American films, in Belgium, Austria, and Italy, and parts of France, Spain, Germany, and Holland, will be considerable. Particularly if they heed these words, *technical, artistic, and human value*.

Security and Confidence

AFTER Congress had labored hard and not altogether fruitlessly for five months and was about to wind up its sessions, President Roosevelt addressed to it a long letter in which he pointed out to it that it still had a long way to go before it achieved a perfect work. In doing this he had in mind not only to provide it a long-term objective for its future legislation but also a norm by which it would consider the pending bills. In a way the letter was bound up with the ridiculous position the House had got itself into over the Administration's Housing bill, when "under various influences," as the *New York Times* phrased it, the Committee on Banking and Currency had taken out of the bill the very items that were proposed to make that bill effective. The letter apparently cleared that up, so it need not be commented upon.

What is more important in the letter was its assertion of the paramount importance of the human factors involved in all social legislation. These human factors are three: the security of the home, the security of livelihood, and the security of social insurance—that is, against unemployment and old age. Mr. Roosevelt rightly claims that the safeguarding of these three securities is in the province of the state; and he will seek to find in their working out a due place for private initiative, the several States, and the Federal Government. As a careful politician, the President sends the Congress home with this program as a platform for its reelection. By stating it in advance, he has taken the country into his confidence and given it something to consider rationally during the next elections.

Setting aside, therefore, the political aspects of the letter, it may well be asked if the *New York Times*, for instance, is justified in airily dismissing the whole idea as a dream of Utopia. What in effect does the letter ask? It wants to devise a means by which the "ample private money" that is available for sound housing projects can be utilized. At present this money is inhibited in its use by the crushing load of mortgages and by the difficulty of financing home building. The bill before Congress

was designed to stimulate the lending of money for these purposes, thus at the same time renewing the human housing conditions that now exist in such a deplorable form in many localities, not as to quantity but as to quality.

Secondly, the vast problem of large populations living in places where a decent living is impossible is attacked. It is curious but true that we have lost the old pioneering spirit in this matter, chiefly because there are no more frontiers. In the old days when it was impossible to make a living in one place we simply moved on to another. It may be that now instead of their moving on and ahead, these large groups may have to be moved around; but the old principle to which Mr. Roosevelt appeals is the same, though largely lost sight of.

Finally the great problem of social insurance, new to most parts of the country outside of the more progressive States like New York, is opened up, and "the security against the hazard and vicissitudes of life" considered. As a general rule, we are much behind Europe in this question, which Pope Pius XI has bidden us solve. It is not probable that under any conceivable social and economic changes during the next few years unemployment will cease to be a national problem. For one thing, dislocation of production through new inventions will be sure to arrive regularly. Society is bound, by both private means and by public if necessary, to safeguard its members against the consequences of its own progress. Is it a Utopia to hope that this can be done?

The German Refugees

STRANGE, as well as tragic, is the situation in which are found the sixty-thousand-odd refugees from Germany under the Nazi regime. The League of Nations has appointed an American High Commissioner, James G. McDonald, to care for them. Yet Mr. McDonald's path has grown steeper and more thorny as he has advanced upon it and dealt with twelve unsympathetic Governments.

In the popular mind, these refugees are all classified as Jews, whose departure from Germany, voluntary or involuntary, was a natural consequence of the anti-Semitic policy now prevailing in that country. This alone would cause concern to any thinking person, since human sympathy is subject to no bars of race or creed. But in point of fact such a concept is erroneous. Some thirty per cent, at least, of the refugees are Christians; and the proportion of Christians is said to be increasing in their ranks. Of the small quota of refugees who have been permitted to enter the United States, over fifty per cent are reported as non-Jewish.

Are not these, Jews or non-Jews, all Communists or dangerous radicals? After a careful investigation, the Commissioner finds this far from being the case. The proportion of such subversive elements, from anything but a Nazi point of view, was found to be extremely moderate. The great majority were simply men and women who had expressed some dissatisfaction with the

existing regime; or, in the case of many non-Jews, they were disbarred from obtaining a means of livelihood owing to the presence in the family or ancestry of a person of Jewish stock. Particularly anomalous was the case of those Jews who had embraced Christianity, or were the descendants of Jewish converts, and found themselves adrift.

Jewish groups have made no distinction in their charities or in their disbursement of the \$3,000,000 which they have raised in a few months for the refugees. As one of many instances: a Jewish woman in Prague is now taking care of sixty Christian refugee families on a co-operative plan that she herself instituted. The appeal by the American Christian Committee on German Refugees to Christian groups to contribute somewhat in proportion to their own numbers among the sufferers, has so far fallen on deaf ears. Whatever be the psychological or political cause of this apathy, it causes alarm to all who realize how in our days all parts of the human race are interdependent.

Note and Comment

Hollywood Hostilities

EIGHT additional dioceses have announced their entry into the national Catholic campaign against indecent motion pictures. On June 2, Archbishop Glennon, from the pulpit of his great Byzantine cathedral in St. Louis, thundered against films "subversive of morality and conducive to crime." Then he sat down to write a pastoral letter summoning his 440,000 Catholics to hostilities with Hollywood. A few miles across the river, in the diocese of Springfield, Ill., Bishop Griffin hoisted the colors with a pastoral enlisting 87,100 belligerent lay people and ordering all priests to make the Crusade a burning issue, to preach on it again and again. Springfield's neighbor is Belleville, a diocese rich in Catholic historical tradition. Here Bishop Althoff blew the bugles and mobilized his 71,800 Romans for the fray. Farther east, across the State line, lies Indianapolis. In that once bloody battleground Bishop Ritter beat the drums, dug up the tomahawk, and heard the answering war whoop of his 127,700 Catholic Indianans. Still farther east, in Ohio, Bishop Hartley cried havoc to his 140,190 Columbus Catholics. In the south, Bishop Gerow and Bishop Jeanmard let slip the dogs of war in Natchez (35,760) and LaFayette (195,000). There was a stir in the north, too, when in Great Falls Bishop O'Hara piped his 31,480 to the skean and the shillelah. These eight dioceses, newly brought into the campaign by their Bishops, raise the total to thirty-two. The number of Catholics now under official Church pressure is 5,668,400.

Armageddon in the Studios

ONE of the most encouraging features of the motion-picture campaign is that right-minded people of every religion are giving it substantial support. For in-

stance, the General Assembly of the Presbyterian Church met in Cleveland two weeks ago. It issued a furious blast against immoral pictures, and even went so far as to demand Federal regulation of the screen—which, by the way, is Hollywood's worst nightmare. The Methodist ministers of Philadelphia and vicinity met about the same time. After vigorously commending Cardinal Dougherty's recent manifesto, they urged their own co-religionists to join the Legion and to crack down on Quaker City box offices. In St. Louis, Jewish and Protestant groups endorsed Archbishop Glennon's blockade of the Grand Blvd. theaters. In Rochester, the Inter-Faith Committee planned to interest all churches and synagogues in the Catholic drive. In Denver, Bishop Cushman of the Methodist Episcopal Church wrote congratulations to the Catholic authorities and offered his—and his church's—wholehearted cooperation. Unqualified support of ECOMP's war against Coast salaciousness was also pledged by the Committee on Civic Affairs of the Washington (D. C.) Federation of Churches. "Decency Plus" was the title of a four-column article published on June 13 by the *Christian Century*, an undenominational weekly of religion. It praised the Bishops' crusade in high terms. Almost simultaneously, the Episcopalian weekly, the *Living Church*, ran a story on the same subject, and an editorial, and printed the Decency pledge; the magazine asked its readers to sign and return it to the editor.

Use of Leisure

THE Committee on the Use of Leisure Time of the NRA has been wrestling with the problem of profitable occupation for the unemployed, and for the employed in their generous reaches of empty time, under the new system of things. The *Nation*, for June 13, blames the committee for devising vain matter out of its own wisdom, and for not consulting the workers themselves; and observes:

With moving eloquence, the committee recommends that the schools, buildings, parks, and museums be more adequately used for baseball, basketball, lectures on civics, and so forth; that more classes for adults be established, not merely for vocational instruction, but in such broad cultural courses as literature, drama, rhythmic dancing, clay-modeling, and the like.

All of which, in the *Nation's* opinion, the workers will some day reject with scorn. What are museums to men who want bread? Perhaps the *Nation* is right. There is no more lamentable failure than that of wasting time, money, and effort in providing for people that which they do not want. But an aspect in this question may be overlooked. The entertainment and cultural features for workers, which the *Nation* scoffs at the committee for offering, are precisely the pabulum offered to workers in those compulsory leisure-time programs, cultural and recreative, and are everywhere heralded as one of the crowning glories of Soviet Russia. The workers are regaled on the spinach that the Government thinks good for its children, and expected to like it. Why is this program so pestiferous in one instance, so laudable in the other? After all, the objection is against a ready-made program, imposed from above, whoever imposes it.

Dr. Tugwell as Conservative

MANY eyebrows are being lifted over the news that Dr. Rexford Guy Tugwell, in line for confirmation as Under-Secretary of Agriculture, declared himself a "conservative" before his Congressional inquisitors. How was that possible, many eyebrows would imply, since Dr. Tugwell has been a rampant progressive? Is he just tempering himself, by donning sheep's clothing, to the Washington blast? This assumes, however, that conservatism is necessarily opposed to progress, even as the sheep to the wolf. Is this entirely true? Dr. Tugwell's pronouncement may help to clarify this neglected issue. The conservative, after all, is the man who conserves or preserves. Of course, he may preserve the immaterial, the useless, the harmful. He may be squirrel-minded, saving bits of string and billheads ten years old. Or he may cling to the bent visiting card as the most sacred of social rites. Or he may still believe in natural selection. But, on the other hand, he may be one of those rare souls who discriminates wisely, using his power of discrimination to save what is worth while and is the seed of future progress. Indeed, the genuine progressive is the most ready to admit that what the world needs is the genuine conservative. We need men who can select and pass on to others those traditions, beliefs, and practices which have made the world move in the past, which have brought the present generation into being, and will make the world move in the future. The day may come when all radicals will be scrambling in the rush to win the title of "conservative."

Experimental Legislation

IF we meditate for a moment on the primary purpose of the Agricultural Adjustment Act which was to restore the pre-war "parity" of 1909-14 between prices of farm commodities and those of goods which the farmer buys, we can better evaluate the results without prejudice. The question which needs be answered is, has the practical application of the AAA fulfilled its primary purpose and if not, why not? Raising the prices of farm commodities presumably was intended to place more purchasing power in the pockets of farmer for consumers' goods. As the farmer purchased more goods it was prophesied that the total purchasing power of the nation would be increased. Moreover, this deductive reasoning of farm experts further predicted that the whole of industry would again be set in motion for the benefit of manufacturers and their employees. Have those predicted results materialized? In fact, just the opposite has happened. The operation of the Agricultural Adjustment Act reduced rather than increased the sum total of the purchasing power of the consumers of the nation. The processing tax, as stated in the Act, was ultimately paid by the consumer with the concomitant effect of raising the price of consumers' goods. And, this rise in prices increased more than the increase in the payment which the farmers received for their products. Yet even this would not greatly decrease the total purchasing power of

consumers, if the farmers spent all their increased income for consumers' goods. But as happened in many cases, individual farmers were forced to pay most of their increased gross income as interest on indebtedness and part of the principal of their debts.

How Many Catholics?

RECENTLY a study was made of Catholic statistics by Msgr. Canon A. Jackman, rector of Holy Rood Church, Watford, England. According to Canon Jackman there should be in the world 366,154,053 Catholics for the year 1934. This figure is reached as follows. In the Spring of 1933 there was published in Hungary the last (fourth) volume of a Catholic Encyclopedia. This volume contains a very minute and detailed account of the Catholic population of the world, divided according to rites. The leading principle has been followed, says Canon Jackman, to take the figures of governmental censuses, where there are such available. Failing a governmental census, "estimated figures have been taken, but even these—as far as possible—are from sources other than Church authorities. All this in order to avoid an over-estimation." The totals reached by this apparently reliable process of reckoning are as follows:

	Latin Rite	Rites Other Than Latin	Grand Total
Europe	200,274,033	5,900,814	206,174,847
Asia	7,455,631	1,109,316	8,564,947
Africa	5,735,548	62,137	5,797,685
America	129,829,068	708,378	130,537,446
Australasia . . .	12,689,868	—	12,689,868
World total . . .	335,984,148	7,780,645	363,764,793

Since then further figures have been issued. The total increase in Europe, as compared with 1933, is 1,037,719. In Africa, Belgian Congo statistics alone mounted from 816,377 to 1,081,957. Asia has increased by 122,120; Africa, 345,664; America, 899,725, and Australasia, 15,063, giving a total increase since 1933 of 2,389,260. Recent American studies of the inadequacy of our church statistics arouse the hope that further research, combined with actual increase, will bring the world total of Catholicism well up to the 400,000,000 mark in the not too distant future.

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Beware of the Omnipotent State!

RAOUL E. DESVERNINE

[*Editor's Note:* The following article is taken from a lecture delivered before the New York Chapter of the National Catholic Alumni Federation and to appear in full in pamphlet form shortly.]

THE Omnipotent State is the denial of a State in which individual rights are predicated on an ultimate religious affirmation. The doctrine of the Divine Right of Kings cannot be attributed to the Catholic Church. It was the product of the Reformation. Its premise that regal authority emanates from God is the contradiction of St. Thomas Aquinas' doctrine that such authority proceeds from the whole people. The Divine Right of Kings and the Divine Rights of Man cannot be reconciled. American political philosophy and Catholic philosophy are at one in asserting and maintaining the Divine Rights of Man.

The Omnipotent State is the modern development of the doctrine of the Divine Right of Kings. For this reason Bolshevism, Fascism, Hitlerism, or any other exponent of the authoritative state without limitation of power cannot find any place in American tradition or Catholic philosophy. Our Divine Master admonished us to "render unto Caesar the things that are Caesar's and to God the things that are God's." This definitely recognizes two separate jurisdictions and accountabilities. The Omnipotent State would have to paraphrase this in justification of its claims, to "render unto Caesar the things that are Caesar's and to Caesar the things that are God's," if indeed anything remains to God to give to Caesar.

Is the trend in America toward the Omnipotent State in any of its modern adaptations? Many warn us that it is; some hope for it. If government asserts or attempts to exercise jurisdiction over the inalienable and reserved personal rights of its citizens, then to the extent it does so, it approximates the Omnipotent State. Each claim that our Government is attempting this must be separately examined in the light of these principles.

The most general allegation of this is that there is a trend from a federation of sovereign States toward a centralized national Government with an increasing concentration of power in the Federal Government. This, however, is not necessarily an approach to the Omnipotent State as it is primarily only a matter of jurisdiction or the form of the government, not substantive rights. There is thus far no attempt to deny that the people are the source and ultimate repository of sovereign power. This trend may claim as its sanction the right of the people to change the organization and form of their government as, in the words of the Declaration of Independence, "to them shall seem most likely to effect their Safety and Happiness." Geographical boundaries are arbitrary and do not control economic and social relationships. The several States were originally more or less self-contained and

had an economic self-sufficiency and therefore a political individuality, but with the expansion of the country and the development of inter-communication this separateness lessened and they became increasingly more economically and socially *interdependent* and more component parts of an integral whole.

Furthermore, the United States assumed a position of international importance and of necessity had greater international interests which increased the necessity of unified national action not only political but economic. Until, however, this concentration of power in the Federal Government transcends a mere transference of the exercise of power from the States to the Federal Government and infringes upon individual rights, this trend cannot be said to be in violation of fundamental human rights.

It cannot be said, however, that this trend is entirely free from the probability of infringing upon individual liberty. The Eighteenth Amendment (of late memory) was an assumption of control over purely personal rights beyond anything ever attempted by our Government. Its success would have established a precedent upon which could be justified the ultimate denial of all personal rights. That it was considered a denial of natural inalienable rights can best be demonstrated by the public resentment to its enforcement and its short existence. To attempt to enforce the denial of this one natural right, the Government was compelled to invade many other private rights. The very authority of the Government was challenged. The Church stood firm on first principles and was vindicated. Personal rights reasserted themselves and triumphed. The same personal rights are encroached upon under State prohibition laws, as such rights on principle should be immune from denial by *any* government.

A similar trend is to be observed in the ascendancy of the executive power. The balance of power between the executive, the legislative, and the judicial branches of the Government prescribed by the Constitution is not always maintained according to its true intent. Their relative powers and influence vary with the times. Emergencies require the centralization of power for prompt and effective action. Strong personalities who naturally dominate come into power. The present trend throughout the world and even in the United States is toward the concentration of the greatest power in the executive arm of government. Never, not even in war times, has such power been given to the President as recently. Congress in much of the recent legislation has been delegating not only administrative functions but even legislative faculties to the President. The courts have departed from many earlier constitutional concepts of the limitations on the executive power on the justification of emergency. The war-time powers of the executive have been extended to economic emergencies. In a society highly integrated economically, economic dislocations and strife might well

have all the devastating effects of war and require equally drastic remedies and action.

However, until the executive abrogates or unduly trespasses upon individual rights, it can be reasonably contended that this only goes to the *form* of governmental action. In fact, individual liberty may find an even greater expression, as some circumstances and some emergencies demand immediate and drastic action for the preservation or fulfilment of individual liberty. Except as such emergencies or special circumstances require, and then only during their existence, such an ascendancy of executive power is to be observed with caution. The principle that individual liberty can be safeguarded from the tyranny of government only by the maintenance of individual inalienable rights, not delegated to government, must be particularly respected in such times. The present concentration of authority is more the effect of economic than political desperation. It is distinguishable from its other modern forms, in that it is not dictatorship or autocracy, but rather the most potent executive with democratic sanction.

The Omnipotent State always claims exclusive control over education and often even to the teaching functions of the Church. It well knows from historical experience that it cannot endure unless it dominates the philosophy, the thinking, of its subjects. It must eradicate belief in inalienable personal rights reserved to the people as this is a constant challenge of its jurisdiction and power. It often is impelled by the stubbornness of the resistance to attempt even to destroy the Church, to drive it out of the land,—yes, even to deny the existence of God. Anything, therefore, which tends to deprive one of an education of one's own choosing tends to a denial of personal liberty. There is a desire to abolish the Catholic system of parish schools. The Supreme Court of the United States has arrested but not removed this desire. Only a few days ago the Nazis barred the Whitsuntide sermon of the Bishop of Berlin from the radio as it "did not accord with the specifications for such sermons." Pause and consider the implications in the assertion of a government of the right to prescribe "the specifications" of a sermon!

The Omnipotent State often preaches and practises religious and racial intolerance. There is to be observed a more or less persistent tendency in that direction which surges and subsides under changing circumstances. The Omnipotent State denies or attempts to control liberty of the press, speech and peaceful assembly.

American tradition and Catholic philosophy deny the very sanction of such prerogatives on the principles which I have outlined. The trend toward an authoritative state, the parent of the Omnipotent State, is to be observed and must be opposed. This trend will be nipped in the bud as it can never flourish in a country of our traditions and our political philosophy. I see no possibility of its success. I only wish to point out to those who thoughtlessly and imprudently play with the ideas of Bolshevism, Socialism, Fascism and the other modern forms of the authoritative State, some of their implications and ultimate possibilities.

Suppressing the Sign

PATRICK J. CARROLL, C.S.C.

THE late President McKinley, denying before a group of listeners that he wanted the Philippine Islands, used this language: "The truth is, I did not want the Philippines, and when they came to us as a gift from the gods, I did not know what to do with them. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night."

President McKinley may or may not have wanted the Philippines; and whether he did or not, we had them. We are not concerned with the question at the moment; but do, please, note this sentence from the language quoted: "And I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night."

What is there in the act of praying to Almighty God for light and guidance to cause the President of the United States to confess himself unashamed at having done so? Did he exercise an act that called for an explanation or an apology, as if he had done something beneath his Presidency? Something not in keeping with the high office which he held as Chief Executive of the Republic of the United States of America? Did he ask God for help, and then admit to skeptics and such as consider God the great Unbelievable, that the petition indicated a childishness over which he could be embarrassed, but was not?

It would seem not so complimentary to your mother were you to tell your company you kissed her and were not ashamed of having done so. You should be proud of it, rather. And a husband need hardly apologize to his colleagues in conference for kissing his wife a greeting or a goodbye.

All this is written by way of introduction to something else.

There are many identified in "Who's Who" as Catholics, who show backwardness and shamefacedness in the expression of certain external religious practices of our Faith. They submerge many of their identification marks in their human respect. Thus we enter a public dining room in Chicago, New York, or any city of any size between. How many of us, Catholic men and women, who sit to food, sign ourselves with the Sign of the Cross before the obsequious waiter in service uniform bows and presents the menu?

"Why, that would be telling everybody present we're Catholics! We don't want to have the whole restaurant watching us—waiters, Shriners, and the Shriners' wives who have come for a convention! Why should we have to endure the stare of every Tom, Dick, and Harry, interrupting his labor of spooning his soup to search into our souls' depths out of fixed, impudent eyes!"

So? Well, you and I have listened on occasions to Catholic orators after Catholic banquets extolling the glories and visible evidences of the Ancient Church: Attila stopped short at the gates of Rome, Don Juan of

Austria sinking the Sultan's ships at Lepanto, St. Patrick confounding the Irish Druids, and St. Francis Xavier careering in India for the spread of the Faith! We were so emotional we wondered if all the Attilas were turned back, or if we should not ourselves set out to confound the Druids of the Six Counties! That was how we felt when the orator had said his last resounding sentence.

You are of the aggressive sex, let us say; and some months later you attended a State convention which was to express preferences for political candidates. Between sessions, four or five of "you delegates" toured the town. You approached a church which is grave, high, impressive. A cross surmounts the tapering tower which is supported on a granite base. "That's St. Mary's Catholic Church," said the home-town delegate who was showing you about. You made no comment, passed the doors beyond which reigns the Presence. You did not lift your hat to Him. "I didn't want to let those fellows know I was a Catholic—'twas none of their business." Evidently you forgot all about Patrick and Francis Xavier; nor heard Attila hammering on the gates.

You are of the sex some of which yet keep the essence that made apposite the adjective *gentle*. You emerge from your living room a creation of sweetness, shade, and texture. Your husband gasps at the new substance of beauty which is you. "Why, Mary, you *are* beautiful!" It is all he can say. It is sufficient—superlative compliment. You are going to the annual dinner of the Buxton Women's Club. It is a most exclusive club called after Judge Buxton after whom the town is named. Only three Catholic women belong—you and two others.

Your eldest boy drives you to the hotel dining room—in the new car. He is very proud of you. "Mother, you're stunning!"

"Thank you, Dave. I want to appear at my best—for all our sakes."

Dinner. Elegance everywhere; and certain evidences of culture. There is a pause, and the ladies sit to food. You and your two sisters of the Faith could so easily make your Sign of the Cross before sitting. The motion of your right hands would not overturn the flower vases or interfere with the electric fans. You look at each other, and perhaps pause for an instant, waiting and questioning. Then the three of you sit down in secular non-committalism. Attila was at your gates but you were ashamed—or afraid—to flash the Sign on him.

There are those who assert that making the Sign of the Cross privately in public dining halls or at dinner functions in mixed company is not required as an attestation of our Faith. There is to be no debate about that. The custom seems a fixed tradition—unfortunately. Only, we hear so much about Catholic Action these times, why not this small expression of it to indicate that we are what we are? The Cross is the tree out of which grew the Fruit that fed and feeds us everlastingly. Are we Catholics so submerged in human respect as to be ashamed to sign ourselves with the trunk and the branches of the brave tree that yielded the Manna white beyond all whiteness, the wine redder than dawn or sunset?

Our Lord says something very definite about people who "deny Him before men." And His language is not confirmatory of non-committalism. Apostles, martyrs, confessors, and virgins have not won their renown in the Church Militant, their honors in the Church Triumphant, by hiding the light of the Cross in the dark of the bushel. They professed Christ and Christ's Cross; many of them against the oppositions and hatreds of rulers in high place; others of them already hearing the howls of the beasts that would presently tear them limb by limb, piece by piece. We, so timid about signing ourselves with the Sign of the Cross lest we be identified as sharers in the Faith of the Cross, are far removed from the brave spirits who were not ashamed of the profession that meant ostracism, exile, death.

And should people arrive at the knowledge that you are a Catholic because you sign yourself with the Symbol, what of it? Do you not belong in the many-millioned army, living and dead, that has careered across the world for two thousand years? Popes, bishops, kings, queens, warriors, martyrs, missionaries, virgins have been and are in the marching columns. What are you ashamed of? Is there any man or woman who sits at food with you, no matter what the make of his or her fraternity or sorority pin, who can match your spiritual lineage and its reach of achievement? Is there any lady or gentleman, whose ancestral roots spring out of Plymouth rock, who can match in depth or height the Rock in which you are rooted? Are we apologetic, retreating, shamefaced because we neglect to be warmed with the spiritual life blood that flows from the Sacraments? Has our abstention made us spiritually anemic? Or perhaps we do not know the greatness of our House because we have not read the records. We do not see the depth and the height and the strength and the compass of the building into which we were born spiritually when cleansed with the waters of the Font and signed with the Sign of the Cross.

We hear from time to time a cautious speech that we are a minority here. As if majorities or minorities had anything to do with our spiritual heritage! If we approached our Faith as seriously as we do our business we should express the signs of it more insistently. We display our business as advertisements on fences, in street cars, in newspapers, above our stores and factories to tell people what we are, what we do, how we live. We are not ashamed of what we are, what we do—in the things of time. One does not, indeed, expect a like display in the business of our Faith—which bestows the things of eternity. One does expect affirmations of that Faith in signs and tokens when withholding them may be construed as timidity, shrinking, pusillanimity, cowardice.

You and I will hear again some other evening some other great Catholic orator stirring the waters of emotion. He will quote in a splendid peroration that slogan of the sky that burst upon Constantine—"In this sign thou shalt conquer." We will be profoundly touched. We should be subdued and retrospective also. Twenty, thirty, forty hundreds of times—in railroad dining cars, in restaurants, at civic dinners, we could have made the Sign—our chal-

lence to the devil, the world, the flesh; could have made it with dignity, without ostentation. It is to be feared we

sank the Symbol below the flat, shallow, impoverished thing we identify as human respect.

Argentina's Soldiers of Truth

E. FRANCIS McDEVITT

THE International Eucharistic Congresses are actually biennial reviews, by the King of Kings, of His Christian soldiers. The Congresses not only presuppose, but represent in concentrated form the manner in which the masses of the Catholic Faithful are waging battle daily in the cause of Christ and His Church.

It will not be unnatural for pilgrims to the Eucharistic Congress in Buenos Aires next October to be desirous of learning something about the operations and accomplishments of the Argentine battalion of Christ's Army, that legion of devout warriors in whose nation the great review of the King and the tribute on the part of His Soldiers of Truth will take place next autumn. Pilgrims, I am sure, will be most interested in gaining an insight into the activities and aspirations of Argentina's Catholic laity under the leadership of their Hierarchy. At the Congress they will behold this laity massed under the emblem of Peter and the various pennants of their own companies and regiments; one after another will the legends flutter by in Palermo Park, bearing such inscriptions as the National Association of Catholic Men, the League of Catholic Women, and the League of Catholic Young Women.

And what of this laity? Is this marshaling of physical forces, this tangible regimentation, something arranged for the great occasion, a parade, carefully prepared, to impress the visitors of the world with the luster of color and the effect of numbers? After the Congress will these legions disband and spread themselves throughout the Republic until the next *fiesta* or carnival?

I trust to offer some sort of an answer to this query in the ensuing lines.

Without doubt, the most noteworthy characteristic of modern Argentine Catholicism is the organization and application of the Catholic Action program inspired and initiated by the now gloriously reigning Pontiff. I can state as a personal observation that nowhere else in the New World have the connotations of Catholic Action been more quickly, or more effectively, grasped, or the ranks of the Catholic Faithful unified, with greater design and practicability, under the aegis of the new apostolate, than in Argentina.

Argentine Catholic Action has been advancing amazingly, unfalteringly, until today its diocesan and parish units honeycomb the republic. On the crest of the organization's pyramid is the National Junta, with headquarters in Buenos Aires. Under its direct jurisdiction are four Superior Councils, consisting of the country's outstanding national Catholic lay organizations—the National Association of Catholic Men, the League of Catholic Women, the League of Catholic Young Women, and the Federa-

tion of Catholic Youth—thirteen Diocesan Councils, and one territorial mission council. Under the Superior Council of the National Association of Catholic Men there are fifteen subordinate councils and one mission group; sixteen such units under the Federation of Catholic Youth; fifteen under the League of Catholic Women, and seventeen under the League of Catholic Young Women.

The National Junta is the directive and coordinating agency for the whole of Argentine Catholic Action. It considers and studies general problems; sets forth the fundamental norms of action for the integrated and affiliated groups; promotes Catholic Action where no local organization formed for this purpose exists. It is, in sum, the powerhouse, the control of the apostolate in Argentina.

Among the more important activities of the National Junta are the publication of the annual yearbook of Argentine Catholic Action, the bi-monthly organ of Catholic Action, the *Boletín Oficial*, and brochures and tracts on problems of the day treated in the light of Catholic principles; the organization and stimulation of "Culture Weeks" and conferences, and the utilization of the whole Catholic Action strength in combating national perils and hostile forces. An example of the Central Junta's unifying potentialities is the solidifying of Catholic opposition to the various proposals for the legalization of civil divorce in Argentina and the vigorous presentation of the organization's protest against the decision of the municipal authorities in Buenos Aires to oust the Brothers of Charity from the hospitals of the city.

Each diocesan branch and parish unit has its special activities in addition to the general programs of the National Junta. The celebration of national feasts and the campaign against the divorce measures, as well as against radical and Communist movements jeopardizing the social and religious stability of the Republic, are among the national projects in which all the units of Argentine Catholic Action have participated under the leadership of the National Junta. But, more particularly, *Semanas de Cultura* (Weeks of Culture), study clubs, and conferences on such timely and pertinent topics as social justice, the family and marriage, and the Encyclicals dealing with the Church's views on these matters, are held in various dioceses and parishes voluntarily by these groups.

The Superior Councils, the four great lay groups which constitute what might be called the pillars of the Argentine Catholic Action structure, are, in most respects, autonomous. But while they are individual, separate bodies with their own definite, specialized fields of interest, they function entirely in harmony with, and on behalf of, Catholic Action. Composed of the representative laity of the country, of all classes and ages, these organizations, by means

of conferences, forums, study clubs, lectures, seminars, pamphlets, and the like, afford to the National Junta the means of marshaling all the lay powers of the country into a solid phalanx of individuals thoroughly instructed in Catholic doctrine and trained to apply these principles, in effective action, to the current problems of the day for the purpose of bringing to bear the full influence of the Church in the orientation of national and social trends. As an index to the value placed upon the Catholic press in Argentina, it is well to note that each of the four Superior Councils publishes its own official organ.

Affiliated with Argentine Catholic Action are eleven other lay groups, organizations also functioning autonomously, but with the advancement of Catholic Action as one of the major items in their agenda. They are self-governing but yield to the direction and wishes of the National Junta in matters intimately and directly concerned with Catholic Action. These groups represent a wide range of Catholic activity, spiritual, charitable, social, and educational; and, since the organization of Catholic Action in Argentina, their own ends and efforts have in great measure been made subservient to the interests of the Catholic Action crusade.

Functioning in the field of economics, industry, and labor is the Federation of Catholic Workers' Circles, a most important group in these times when the world is preoccupied with economic conditions and problems. Organized in 1892, the Federation is dedicated to "promote and defend the spiritual and material welfare of all classes of workers in accordance with the teachings of the Catholic Church and Christian social principles." With its rallying cry, "God, Country, and Home," the Federation sponsors, among other things, spiritual pilgrimages to the various shrines of the country, organizes public meetings in which Christian social philosophy is expounded, and, by means of active, widespread publicity, addresses and conferences, is valiantly combating Communism as an enemy of the worker as well as of the capitalist. It further champions the cause of democratic government leavened by Catholic principles of social justice, and seeks to promote legislation beneficial to workers. The Federation is organized in seventeen provinces of the nation.

A truly Catholic project in Argentina is the Work of Cardinal Ferrari. Directed by the Company of St. Paul, which is composed of diocesan priests and Religious of both sexes, the Work of Cardinal Ferrari reaches into every possible sector of human betterment—material, educational, and spiritual. Its assistance touches all manner of men and assumes many forms. Its hand extends into asylums and hospitals of all kinds; it facilitates the validation of marriages; it furnishes aid in legal matters, and dispenses a variety of information. It conducts educational and cultural gatherings for men and women through its Social Secretariat for Social and Fraternal Activity. It employs a social secretary, gives medical consultations and furnishes pharmaceutical assistance, arranges courses for children and adults, supplies milk and bread daily to needy families, and maintains a fully equipped athletic club.

The Cardinal Ferrari Work further includes in its range

of service to humanity a reformatory for minors, which, while supported financially in great part by the police of Buenos Aires, is entirely in the organization's charge. It conducts a free night school for working people, an Institute of Feminine Culture, a circle, or club, at the University of Buenos Aires for unifying Catholic students attending that institution, somewhat in the manner of our Newman Clubs; it publishes sacred texts in its *Revista Heróica* and instructive pamphlets and information for the Catholic press, and conducts an exchange with foreign Catholic institutions. It is one of the most valuable and vital organizations in the country.

As in the United States, so in Argentina, the St. Vincent de Paul Societies stand forth as signal and effective groups of inestimable benefit to the Church and to the nation. There are actually two groups of the St. Vincent de Paul Society in Argentina—the Society of Women of St. Vincent de Paul and the St. Vincent de Paul Society. The former, composed entirely of women, as its name implies, has 177 conferences, 12,000 members, 4,000 aspirants, and 204 auxiliary groups. This society of women maintains many institutions of medical and other material charity, as well as vocational and professional schools.

The province of the Society of St. Vincent de Paul is more narrow. With a membership smaller numerically than that of the women's group, it concerns itself strictly with direct welfare work. Its schedule is similar to that of St. Vincent de Paul Societies elsewhere. The broader and corollary works of charity, such as the protection of youth and the supply of educational training for those who are otherwise unable to gain such instruction, are largely in the hands of the women Vincentians.

Considering the specifically cultural organizations, we find such scholarly groups as the Benedictine Academy of Teachers, and, in the devotional and spiritual field, akin to our own sodality movement, are groups like the Work for the Enthronement of the Sacred Heart of Jesus in the Homes and the Spanish Society of the Virgin of Pilar, as well as lay bodies which extend into the secular world the work and ideals of the various teaching Orders laboring in Argentina. Among this last class are the Union of Salesian Cooperators, the Federation of Societies of Marist Brothers' Alumni, and the Federation of Alumni of Don Bosco. Even foreign-speaking Catholic classes are regimented in Argentina in such associations as the Community of German Speaking Catholics.

In sketching the aforementioned Catholic organizations, I have just brushed over the surface of organized Catholic lay life and work in Argentina. There will be many other societies at the Eucharistic Congress, all of them troops who will stand at the altar next Fall as the descendants of former devoted sons of the Church who have gone before in the short but glittering life of Catholic Argentina. The hosts of those quondam warriors extend back to the black-robed padres of the colonial missions.

For Argentina, the Eucharistic Congress will be a summation of the Catholic fidelity, devotion, and effort which have been interwoven with the very texture of the nation's history.

A Liking for Plainchant

JOHN LAFARGE, S.J.

THREE years have passed since Pope Pius XI published his Encyclical on the Liturgy and the Gregorian Chant, in which the Holy Father urged that the Gregorian chant "in those matters which concern the people, should be restored to the people" (*Cantus gregorianus, in iis quae ad populum spectant, in usum populi restituatur*). And the motive assigned therefor was "that the Faithful should participate more actively in the Divine worship." From this it seems plain that the use of the Gregorian, by the people, is a paramount manner of assisting at Mass.

These words were not uttered in vain. The columns of AMERICA, particularly our communications, have registered a great advance in the popular use of Gregorian, especially by college and other scholastic groups; but in no small degree in the parishes themselves. Since the International Eucharistic Congress in Chicago, the simple syllabic chant of the Mass, sung by school children, has become an accustomed feature for field Masses and other such functions, as was illustrated at the recent Tercentenary Mass in Baltimore.

In one sense, it is irrelevant whether we like plainchant or not. The Church has strictly prescribed it for certain of her offices, such as the priest's own chant in the liturgy, for certain functions of Holy Week, etc. In other instances it is recommended, even though not prescribed, as the ideal type of liturgical music. As Bishop Schlarman, of Peoria, observes in his Pastoral on this subject:

The Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for the church approaches in its movement, inspiration, and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

Hence the standard is objective: not a mere matter of likes and dislikes. The motive for cultivating plainchant is supernatural, not merely esthetic. The cause of plainchant, however, will be much advanced if it is loved as well as respected. Sad experience of country choirs struggling with a Requiem Mass learned conscientiously by rote is enough to confirm one in this view.

If we study the psychology of liking for musical forms, particularly in the field of song, we shall find that this liking is conditioned by three principal factors: the *character* of the melody; the *sentiment* with which it is associated; and the *understanding* or grasp that people have of the melody. If two of these elements are present, particularly the third, it may supply for the want of the missing element. A little explanation may make this clear.

One of the most generally loved melodies, by all nations and generations, is that popularly called "Handel's Largo." Its simple, stately, triple rhythm invariably inspires. The two four-measure phrases which begin it balance perfectly with each other, by that simple law of contrast which, alternating with the kindred law of repeti-

tion, is the soul of melodic development, including that of plainchant itself. And this pair of phrases are again measured off against a more exalted pair of phrases, sweeping the musical emotion higher and higher to sink down, at the conclusion of the rhythmical cycle, to a perfect close.

Due to its self-evident structure, its simple diatonic scale, devoid of accidentals or unusual intervals, the melody is easily understood, and hence readily liked by anyone used to the Western musical tones. How it would sound to an East Indian or a Japanese, used as they are to other tonalities, or how it would have sounded to an ancient Greek or Egyptian, I do not know. Yet I imagine a little playing over of the Western major scale, a little beating of our familiar triple rhythm, would readily initiate such exotics into the charms of Handel's Largo.

Certain hymns are generally popular among English-speaking Catholics. Some of these are admitted by every musical scholar to be structurally and rhythmically weak: mere jingles, in comparison with the world's greatest melodies. Why, then, are they so popular? Because of the sentiment that they express; or, if they do not express very much, as some of them do not, they are *associated* with certain sentiments: hallowed memories of First Communion days and of May processions; of Holy Name meetings; of other great experiences of the soul, which dignify some intrinsically trifling tune far beyond its inner worth.

Those of us who have wrestled with musical performance, vocal or instrumental, in our youth will remember the peculiar sense of possession which comes when a seemingly complicated phrase or passage has been *understood*. From a bewildering jumble of notes its *meaning* suddenly appears.

If we turn, then, to plainchant the study of these three factors will show us why that heritage of Christianity can and should be liked—even from a musical point of view—and also why some effort is needed to acquire such a liking.

Melodically, plainchant is a work of singular perfection. The tones are those which we are used to: the simple diatonic scale, such as we have in "Holy God, We Praise Thy Name," or any other popular hymn melody. There are no whining quartertones, as in the Eastern chants, not even ordinary chromatics. The intervals are moderate, within the compass of the ordinary voice.

In his recent work, "Estetica Gregoriana," Dom Paolo Ferretti, O.S.B., president of the Pontifical Institute of Sacred Music and leading exponent of plainchant at the present time, shows how admirably the chant expresses the natural melody of the Latin language, from which it arose. The Latin language, as spoken in the post-classical period, from the close of the fourth century, A.D., through all the fifth century and beyond, says Dom Ferretti, had a strongly melodic character, as it had during the pre-

ceding classical period. The famous grammarians of both periods testify to the continual rising and falling of the voice, which they considered essential to oratorical perfection; and which Cicero believed should increase with the increase of oratorical feeling. Latin, in other words, had the trait that a "cultivated voice" enjoys today: it was vocally inflected; and the higher inflections coincided, for the greater part, with the natural accent of the words. This continual rising and falling of the voice formed what Cicero termed a half-song (*cantus obscurior*). Later grammarians spoke of a seed-ground of music (*seminarium musices*), or an image or type of musical melody. Says Dom Ferretti:

We should say that the Gregorian melody, to whatever style it belong, is truly the *cantus obscurior* of Cicero, raised to its maximum of precision and melodic clearness; it is the germ or *seminarium musices* of Martianus Capella, it is the *imago* of Varro transformed into a reality and sonorous organic body. No kind of music has been able to create such a perfect marriage of text and melody as the Gregorian. Hence its high power of expression and its incalculable artistic value.

Analysis of Gregorian shows the skill and logic with which its melodies are built up. The simpler syllabic melodies need no explanation. Experience shows that once the Latin words have been mastered, such melodies are understood as a matter of course. The more elaborate melodies, even the florid melismata or songs of jubilation, that sound wandering to the untrained ear, when analyzed, are found to be built up from brief, sharply defined phrases. Each phrase is a perfect type of melody; each has its own individuality, which remains in the memory once it is grasped. The phrases, moreover, like the phrases of Handel's Largo, have a definite relation one to the other. As Dom Ferretti explains, Gregorian melody proceeds by a succession of repetition and contrast, particularly by contrast. If we miss the sense of the Gregorian musical sentence, it is because we are unfamiliar with its component parts, and the rhythm uniting them.

Appreciation, therefore, of the plainchant is subject to the same laws as appreciation of any great art: painting, architecture, classical music. It will be derived in proportion to the amount of serious study devoted to the art: its principles, technique, examples. The plainchant is not a mere survival of primitive musical forms. It is the work of great composers, *maestri*, anonymous for the most part, save for the great Pontiff whose name it bears; yet genuine creators, who embodied in their work a world of tradition, secular and religious.

Such study must comprise the meaning, spiritual as well as literal, of the Latin liturgical text which the plainchant interprets. Spiritual understanding leads to that association of sentiment which lends unction to the melody. The plainchant melody, for instance, of "Adoro Te Devote," takes on more character when the meaning of St. Thomas Aquinas' great hymn sinks into the mind. Such study, too, will comprise the Gregorian rhythm, which lifts the melody, as it were, out of itself and is the crown of the entire artistic structure. All of this means application. Groups like the men's schola of the Liturgical Arts Society, in New York, who spare time

for a weekly rehearsal out of busy lives, in preparation for a monthly sung Mass, are an example of how this can be done. Such groups can vary their diet, of course, with the study of polyphony.

How about the man in the street who cannot or will not give such time? Like all great arts, plainchant has its public aspects, as well as its secret closes. In these public aspects it is open to all passers-by, and requires but a moderate effort and attention.

The Preface of the Mass shows how readily a helpful association of sentiment may be formed. Who would change it? All Catholics who have frequented the High Mass feel it as their own, as the natural expression of the sublime prayer which it voices. Yet it is characteristically plainchant. Experience shows that a similar familiarity, with a similar sense of possession and liking, can be extended to other less complex forms, such as the simpler Kyrie's, the Credo, etc. Once learned, as to words and chant, they are possessed forever. When all Catholics learn to know, possess, and therefore love these simpler forms; when the educated and scholarly devote to the study of the more developed types of the chant the attention that they give to other branches of knowledge, we shall have what Pope Pius XI desires: the Gregorian chant "restored to the people."

Education

Education for Temperance

DANIEL M. O'CONNELL, S.J.

THE thrill of being a fireman, of driving the cavorting engine horses, of a wild ride on the hook-and-ladder wagon appealed to the youthful fancy of the gay 'nineties. How the auto with its thrilling siren and speed must multiply the attractions for the youthful fancy of 1934! I doubt, though, that the present-day youth, any more than his fellow of free-silver days, experiences a subsequent urge to rebuild the house just saved from complete ruin by the gallant firemen. That is to be mature and prosaic. Its importance, however, is scarcely secondary, especially for a moral building.

Consider, for instance, the spectacle we have happily witnessed, and even participated in, of the Federal Government and thirty-six States gallantly extinguishing those flames consequent on the Eighteenth Amendment that were gutting the moral building of the nation. The firemen, ourselves included, then resumed the same chairs in which for fourteen years they watched Rome burn. And is Rome possibly still aflame? To be pointed, we have not set ourselves to planning and rebuilding Christian temperance after the annihilating conflagration caused by Prohibition.

Dean Laycock of Dartmouth College was recently quoted in the Hearst editorials to the effect that "undoubtedly the repeal of Prohibition was one of the sanest moves this country ever made." Bravo or let pass, according to your mental mood, but his additional statement that "conditions morally and spiritually are better among

college students of today than they have ever been" is to a fact-seeking mind tantamount to sitting down again in the fireman's chair and taking off our shoes while Rome burns. Deliver us from another fourteen or less years or months of supine indifference to the conflagration of intemperance, and of dedicating our efforts to a new paraphrase of a "noble experiment." Legalizing liquor was, I believe, a most sane move, but it was not a creative fiat of temperance any more than was Prohibition.

As this department is captioned under Education, the discussion may be limited to temperance among students. Not merely collegiate, though. We must include academic youths, I am sorry to say, if we are to be honest in our statements. Both classes drank during Prohibition and those same individuals have not, *in globo*, changed their liquor habits and evil influence. The allurements, while weakened through drinking being legalized, is still powerful in many ways. Better always to admit facts, and see what can be done about them.

In pre-Prohibition days much attention was given to prevention of intemperance and expounding the virtue of temperance. Children preparing for their First Communion or Confirmation were told of the nature of hard liquor, especially of its evils, and were encouraged, with the consent of their parents, to take the pledge. This is not a panacea, I admit, but it is a supreme help, with the grace of God. Surely it is one practical safeguard. Past inactivity toward temperance has been disastrous. High-school youth, and college students too, though with greater culpability, fell an easy prey to liquor at parties, dances, on excursions, etc. Often they had no previous practical warning, and became inebriated fools or criminals in a few minutes.

I recognize that there are varying opinions about the pledge. Should it be given to immature youth? Isn't it a form of prohibition, of fanaticism, of manacled youth, of mass production, doomed to fail? I was never tainted by Prohibition and with that in my favor, I answer, No. The pledge is an ancient Catholic help toward temperance. It is a form of vaccination for youth against a virus that will subtly and almost unconsciously attack them. The pledge can be a natural and religious prophylactic ready to hand and effective in moments of temptation. It is something positive, the self-defense weapon of temperance needed on the above occasions. The strongest youth will be glad to encourage himself or herself by saying aloud, "Oh, you know, I have the pledge," and to himself, "I will keep my word to Almighty God." Generally that will end the argument and the virtue of temperance has triumphed. But even though the victory were rare, the angels would rejoice over one youth saved by the pledge.

Cardinal Dougherty of Philadelphia, who was never deceived by the Lorelei of Prohibition, is a high authority for the practice of giving the pledge to children, while urging his priests to preach against the evils of intemperance. The Church has always sought to protect in an especial manner adolescent years. It has blessed various temperance societies featuring the pledge. The Third Plenary Council of Baltimore would be historical for its

temperance pleas alone. And what mighty apostles the cause had in Father Mathew, Cardinal Manning, Archbishop Ireland, Leo XIII! Today the pamphleteer is a powerful preacher. I am sorry to say that current pamphlets, attractive in modern presentation, are all too rare on the topic of temperance. Is the same true of collegiate conferences?

The pledge for its efficacy depends on religious sincerity. Emotionalism from Billy Sunday methods is of no avail. On the other hand the Church makes use of ceremonials. Along this line of thought someone has suggested that as the scapular medal has become quite universal, a second medal of purity and temperance could be had with the giving of the pledge, a needed modern accolade. If the pledge is a shield, then let our high-school and college youth have its help. As a confirmatory analogy, let me state that in some American dioceses the *ordinandi* must promise total abstinence for a period of years.

What should be the content of the pledge? Rigorism certainly should be avoided. Thus whisky only might be excluded, or whisky and vinous products. Beer might readily be outside the pledge. One's own home might be extraterritorial, at least at meals. These are not normally occasions of intemperance and that is the evil we must combat. Temperance is the virtue we wish to promote, not prohibition, manicheism or fanaticism; not necessarily, therefore, teetotalism. Extremism should be avoided. Remember as a matter of practical prudence the present generation has a nausea for extremes, and considers them a persecution. A similar conclusion is reached by the Rockefeller Report, based on an apparently scientific study of the liquor problem in the United States, Canada, and ten European countries. We should be able to find the happy medium of temperance and Christian liberty and to express it in a simple platform.

Our greatest difficulty will not be in writing a temperance plank but in winning its vote and execution. Where, then, should the campaign be staged? Quite evidently in all the schools. Begin with our grades, the best time possibly being in the eighth or last grade. Promote its spread in all high-school classes, including the girls', through Sodalities and Junior Holy Names but not limiting it to these, unless they include all the students. Similarly in colleges, where the promotion is most needed, I believe, and most difficult.

The time limit of the pledge? I am using "pledge" in lieu of a more attractive word. Twenty-one years of age was the traditional time. Today that age represents a college junior more often than a senior. Twenty-five years of age would be a better pledge limit, as with a return to normal economic times this should find our Catholic graduates settled down to married life.

The motive of abstinence? Here is the all important point. The mechanics of school age, content, and time limit are entirely subsidiary. To be effective the motive can only be Christ and Christ crucified. Natural appeals and formulas will help but without Christ nothing can be done. One of the greatest evils of Prohibition was

that it divorced, necessarily or not, religious motives from temperance in the eyes of most Americans.

In all honesty, should we not confess that it is high time that we preach the Christ of temperance to Catholic

students, male and female? I have urged the pledge as one practical method. If there are better ways, let us promote them. But please listen to the ominous clang of the fire alarm.

Sociology

What Is a White-Collar Man?

ARTHUR D. McAGHON

I SAW him on a winter afternoon. He was shoveling up dirty chunks of city snow on one of the downtown streets. He was wearing a black top coat, a modish pearl gray hat, gray suede gloves, and a white silk muffler. His face was white, grayish white, and his wrists, exposed by the exertion of his work, were also white. He looked almost middle aged.

He worked a little stiffly, lacking the rhythm of the born shoveler; he hadn't the knack of pulling his shovel sharply away from its load, when he raised it to the D. S. C. truck. He was making his work harder for himself and would be muscle sore the next day. But he didn't seem to mind. He seemed, as a matter of fact, quite cheerful, as now and then he straightened up for a rest, and exchanged a few words with the reddened, roughened veteran shoveler beside him.

There, you say to yourself, is an unfortunate, but brave, White-Collar Man earning a day's food.

But you may be wrong. Walk up to him, speak to him; invite him into Childs for a cocktail when his day's work is done, and you will probably revise your unconscious classification of him. He wears a white collar, it is true, although it might need changing, and he has the pale, shrugged look of an office about him.

However, you will soon discover, after a little conversation, that he is not a White-Collar Man according to the common usage of the term. You will find, moreover, that it is practically impossible to individualize the White-Collar Man. This fellow, like many others who would wield a shovel in an emergency, is as loath to admit that he fits precisely the sociological term as you are to admit that you are an Average Citizen.

He will tell you of the work that is his normal occupation. He has done the same thing so long, so steadily, that he has developed an individual technique which made him valuable in a special way to some great corporation. With his trained faculties, he could be equally valuable to another great corporation, although at the moment all the other great corporations either have not room in the budget for that particular kind of work, or else they are having it done by inexperienced, low-salaried youngsters. This man has a conviction of professionalism. He sells specialized services to people who need them. He is almost on a plane with the men who can hang diplomas in their offices. He is most certainly not a White-Collar Man.

Who, then, is a White-Collar Man? The term itself,

born in an old economic system which, everybody hopes, is now passing, can be given only an abstract definition. Its elasticity might explain in part the futility of attempts to relieve unemployment distress among a large number of American families. You may stretch it far enough to include some of the professional and near-professional groups, or you may contract it so as to mean only the humblest clerks in offices and stores.

But as it is used today, the term has a pathetic connotation. It makes one think vaguely of a sort of refined vassalage. White-Collar Men are victims of capitalism, out of work or in it, just as labor used to be. Working, they are downtrodden, though vital, subordinates in a big heartless commercial machine. Out of work, they are trembling drifters, cut loose abruptly and cruelly from the slavery that supported them. This is a picture of helplessness that seems to indicate character weaknesses (though that does not follow, of course), and hence, the unwillingness of intelligent and ambitious wage earners to submit to the White-Collar category.

The twenty-dollar-a-week clerk in a large insurance office is not a White-Collar Man. He dreams of making profitable use some day of a secret talent, perhaps playing a saxophone in an orchestra. The eighteen-dollar-a-week salesman in a department store is not a White-Collar Man. He intends to become in the not distant future an important buyer or merchandise executive. The humble commercial artist making patent-medicine illustrations is not a White-Collar Man. He expects in a few years to be a member of the National Academy.

It is the state of mind of these workers and others like them, not their occupations, that defies attempts to classify them socially. You may throw them out of jobs, send them to shovels and breadlines; but you do not destroy their individual aspirations. You do not make them, out of employment, what they refused to be in it.

Nevertheless, there has been in the past three years, and still is, widespread suffering among those American citizens who work with their heads instead of their hands. They are receiving temporary relief (when they will accept it) through straight charity and through government channels. But they are not getting as much relief as they need, nor the kind of relief they need; this partly because of the necessarily mechanistic attitude of official relief agents, but far more because of their own pride and their own elusiveness in classification. In a depression, they usually suffer more acutely than the labor class; in many

cases they come closer to starvation, and will open their respectable doors to the investigator only in feverish desperation.

When this depression is conceded to be over, the White-Collar Men of the country will have been re-absorbed in industry and finance. Some will have established themselves in independent enterprises. They will have ceased to stand out as a pathetic class. They will either have worked out individual methods of temporal salvation or they will have succumbed to their difficulties.

The case of the labor-union man, on the other hand, is quite different. Even with the return of prosperity, or something, which, under the Roosevelt revolution, will do just as well, he will still be actively defending his static rights as a carpenter, a plumber, or a printer. He will still be demanding, with the strength of organization behind him, the standard rate of pay for the standard hours of work.

Organization, of course, is not the solution of the White-Collar Man's problem, though organizations have been formed among office workers in certain industries. Obviously, the men who possess the energy and initiative for strong organization usually are men with capitalistic ambitions and executive talents. They are not likely to devote themselves to a cause whose aim is to guarantee the safety and permanence of mere clerkship. Temporary benefits and protection they will accept and might strive for, but they are looking to a future in which they will have raised themselves above the need of such benefits.

The New Deal offers a little hope, although the advantages that White-Collar Men derive from the NRA are measured strictly by the employers' will of compliance. Thousands of them above the minimum-wage brackets have received no benefits whatever under the Recovery Act. Many, on the contrary, have had to bear additional burdens under codes; particularly in cases where they have been made "executives" overnight and have had to double for lower-paid employes on NRA days off. Still others have been victimized by a sort of reverse NRA. They have lost their jobs because their employers tried to equalize the expense of hiring extra minimum-wage help.

The White-Collar problem, in so far as it projects itself unpleasantly on the national consciousness in times like the present, will never be solved satisfactorily until the intelligent White-Collar Man is somehow freed of the classification stigma and his case handled more individually, more understandingly. But that, probably, is too much to hope for. It suggests the setting up by government of a psychological machinery more vast than the CWA. But even under the recent CWA system of supplying emergency jobs something might be done to help the situation in a small way.

When a man registers at his local unemployment bureau he must answer a set of standard questions: What is your trade? Where were you last employed? What salary did you receive? Why did you leave your position? What schooling have you had? A paid clerk (who is a White-Collar Man himself) takes down the matter-of-fact replies with as much brevity as possible. Between these two,

the interviewer and the interviewed, there is nothing more than casual sympathy; there is no understanding that penetrates the surface. The applicant in the clerk's eyes is just another in the long line of jobless mechanics, bookkeepers, salesmen. The applicant, who feels that he has already demeaned himself in submitting to public registration, maintains an unilluminating reserve throughout the interview.

No doubt it would be wildly idealistic to suggest that the usual employment blank have a little space on it for aspirations: What do you like to do most in life? What kind of work do you think you are best fitted for intellectually?

Absurd, perhaps. Yet, if government could reach into men's characters and compile that sort of intimate information (and who can predict how far the American social reformation will reach?), the citizenry at large might learn to its advantage something of what a White-Collar Man really is.

With Scrip and Staff

I ADMIRE Tommy McCarter, aged seven, near neighbor of the America Press, who refused to see anything interesting in the fact that he had pulled a successful \$75,000 ticket for the Irish Sweepstakes. Tommy would not even remain home from school (Grade Two-B, Ascension parish school) to waste his time listening to the broadcast of the race that was to bring him such a bonanza. It would be a sorry victory if it imperiled his chances to advance to Grade III.

But the Irish Sweepstakes are nothing, even for excitement, in comparison with the Dionne quintuplets, who, say the scientists, overcame chances against a quintuple birth at 41,500,000 to 1 and are now fighting against vastly greater chances against living. Two great nations, not to speak of the rest of the world, are hanging eagerly over the news that Emilie increased 3½ ounces over her weight yesterday, and sighing that Yvonne and Cecile (to date of writing) made no gain. Most minds register satisfaction that the scheme of exhibiting these precarious creatures at the Chicago Century of Progress has been abandoned: I hope permanently. Provincial legislatures, welfare organizations, manufacturers of supplies are tumbling over one another in order to save the infants' lives. But a curious question arises concerning it all.

WHY, I ask, all this pother, if it is a mistake that the Dionnettes should ever have come into the world? The American Birth Control League recently issued a pamphlet, entitled "The Next Step Forward," which proclaims, as a basic reason for encouraging birth-control propaganda, that mothers in a condition similar to that of the mother of the quintuplets should not multiply their offspring. Says the pamphlet:

Entirely apart, therefore, from the question of meeting the desperate human need of mothers who, both for their own sake and

the children's, ought not to bring more children into the world, it is vitally important for the sake of society to decrease the proportion of offspring representing the socially inadequate elements in our population.

According to the standards of the birth-control propagandists, Mr. and Mrs. Dionne would be classified as "socially inadequate." Their means are scant; so, these persons would argue, they should not incur a greater burden than they already possess. Five children already are in the family. Yet no provision has been made that each of these children shall possess an automobile (a strict necessity in these days), shall go to college, shall have enough to marry on, or sufficient even for taking a trip to Europe. Worst of all, Mr. Dionne, the father of the unexpected quint, says that he is not robust enough to farm. Judging by appearances, their house is inadequate.

True, neither Mr. or Mrs. Dionne seem to have been seriously concerned over the prospect of adding to their already fair-sized family. That type of mentality, the birth controllers will admit, is frequent among the socially inadequate. Hence there will be the undoubted need of implementing birth control, once it is freely publicized and unrestricted by legal inhibitions, by some appropriate form of social legislation. This will be the next step forward after this present "next step." Compulsory birth control will be the "advanced position"; so that the "socially inadequate" will know plainly what is coming to them. Those who, in the words of the pamphlet, "cannot afford to support large families adequately," will be given a blue ticket by the social worker, and the State will do the rest.

MOVEMENT to this advanced position will surely be hastened by the fact that birth control has already been obliged to abandon one or two of its more comfortably entrenched posts. It is here frankly admitted that "birth control is having a dysgenic rather than a eugenic effect—and that this bodes ill for the future quality of the race"; as well as for its economic future. This is to be met, presumably, by the "socially inadequate" scheme, though, as usual, we are left in darkness as to how the adequate are to be segregated from the inadequate.

It is further admitted that contraceptive devices are a "racket." "The commercialized exploitation of contraceptives is one of the worst evils in the country today. . . . The whole situation as regards the exploitation of contraception is rotten to the core. It ought to be dealt with summarily. But only through the cooperation of the medical profession is it possible to strike at its roots." How the medical profession, or any other profession, will prevent birth control from being dysgenic no ingenuity has yet been able to explain. Artificial contraception, as a mechanical solution of a moral problem, appeals to the essential selfishness of man; and its advocates have as yet failed to produce a single argument in its favor which can stand unsupported by selfish motives. When it finally comes to grips, as it may in the near future, with man's essentially social nature and social instincts, it can take only one refuge, that of State regimentation. When that

day comes, there will be no more quintuplets, even at the rate of 41,500,000 to 1.

UNGRATEFUL is the task of the wight who relays criticisms. Yet if opportunity be given to answer, the truth may appear the fairer in the end. The fact that *G. K.'s Weekly* is British is not a necessary presumption that it is out to malign the Irish. American readers of this periodical may be pardoned, by critic and criticized alike, if they wish to learn of any foundation of fact in a statement such as the following, contained in *G. K. W.* for May 31, in a review of Mary Ellison's "Sparks Beneath the Ashes," a work that deals with a Catholic woman's experiences in British probation courts:

A large number of Mrs. Ellison's clients consist of those unhappy Irish girls, who every week are shipped over to England, with a lack of provision for their future by their relatives and their parish priests, which is little short of criminally careless. . . . That careful recommendation, with which the Quaker community of England follows its young folk from place to place, is not so much thought of with regard to the young men and women who stream over from Ireland to England in the cattle ships and other cheap ferries.

With the fine work of the New York Rosary Mission in prominence, this stigma on Irish pastoral solicitude sounds strange. What is the truth?

THE PILGRIM.

Dramatics

Lingering Drama

ELIZABETH JORDAN

THE end of the dramatic season of 1933-1934 has not yet arrived. It will not arrive while "Mary of Scotland," "Men in White," and "Dodsworth" remain with us, not to speak of several other established plays which promise to run up until the dog days. Moreover, there are at least two new productions that can be counted on to prolong the open season for playgoers.

This is as it should be. We have had an unusually brilliant theatrical winter, which brought us some of the best plays and best acting of the past decade. The leading offerings, of course, were "Mary of Scotland," "Ah Wilderness," "Men in White" (the Pulitzer prize play), "The Green Bay Tree," "Dodsworth," "The Road to Happiness," "Her Master's Voice," "Stevedore," "She Loves Me Not," "They Shall Not Die," "Yellow Jack," "Days Without End," and "The Joyous Season."

Not all of these lingered through the winter, but length of run is not the sole test of a play. Personally I liked very much several productions that left us all too soon: "Days Without End," "The Joyous Season," and "Yellow Jack," for example. Personally, also, I loathed several that remained. The first of these is "Sailor Beware," which is still with us, but which should not have been allowed to remain on the stage an hour. Almost equally objectionable is "Tobacco Road." The press critics did their best to kill "Tobacco Road" in their review of the first performance, and it deserved killing; but the superb acting of Henry Hull has kept it alive. Among the mu-

sical attractions the big successes were "As Thousands Cheer," "The Ziegfeld Follies," and "Roberta."

Before touching on the new plays it is interesting to recall several innovations born during the present theatrical year. The first and most impressive of these is the dark stage—the producer's latest passion. We have always had dark scenes on the stage. Some of these have been very thrilling. When the marauder creeps through the bedroom window of the nice old lady at two in the morning and stealthily approaches her with murder in his heart, he is a more sinister figure if seen in heavy shadow than if we gazed on him in the cold light of day and observed that he turned in his toes. This fact being pretty universally admitted, the latest development is not surprising. Certain producers, forgetting that there can be entirely too much of a good thing, decided that the more dark scenes they had in a play the more thrilling was their offering. From this notion the next step, they decided, was to give a play almost wholly in the dark. It was a logical development of the average producer's mental processes.

Guthrie McClintic, a really inspired producer, unconsciously helped the innovation along. He put on "Yellow Jack," one of the few plays which really demanded a dark stage most of the time. Because it demanded this Mr. McClintic supplied it. "Yellow Jack" was made up wholly of night scenes, played in dim jungles or in hospital tents where lighting is never at its best.

Then came the second innovation. The interest of "Yellow Jack" was strongly cumulative. Therefore, Mr. McClintic had it played without intermission. That made the other producers gasp. Having gasped they promptly imitated, and ever since then the New York stage has blossomed with night-blooming drama, as it were, played in the dark and with no intermission save the momentary drop of a curtain "to indicate the passing of time."

The extent to which the thing has been carried has become absurd. In many instances there seems neither rhyme nor reason in it. Take "Stevedore" for a mournful example. It is a superb piece of work, as I remarked last month. But it would be much finer if the spectators in the theater were really permitted to see it. As it is, they see shadows, dim moving figures, an occasional black face or body lit up vaguely by a solitary light. It may all be art, but I hasten to testify that it is very hard on the eyes and nerves of the audiences. Only the finest vision can pierce the murky gloom that surrounds this season's "drammer."

When the second innovation is added to this strain, and to the fact that at no time does any New York playgoer back of the seventh or eighth row hear all the lines of a play, it seems time for the patient public to call a halt. Heretofore, when playgoers could not hear they could at least see. Also they could look at the rest of the audience during the intermissions or foregather with other restless souls in the lobbies. The average man spectator leaves for the lobby after each act of a play, walking firmly on the feet of his neighbors to do so. What is he going to do when there are no more intermissions? I will tell you, be-

cause I know. I have seen and felt him do it. He will wriggle, he will squirm, he will sigh. He will be very uncomfortable indeed, and he will show it plainly. His attention will wander from the play. He will be thinking of "cool smokes" and cool steins of beer. Henceforth, if the new methods prevail, he will hear as little as before, see much less than in previous seasons, and will have no opportunity whatever to relax between the acts. It is all rather sad, but of course it brings us closer to the day when the great theater-going public will raise its voice in a far-reaching protest that is long overdue.

There is, I admit, one good reason for the darkness surrounding "Stevedore." The producers, a highly intelligent group, but a beginning one, have quite properly put on the play as economically as possible. No sets to speak of, no costumes other than the ordinary day-by-day apparel of the Negroes. Who minds that when the scenes are played in the dark, and the characters and background can't be seen anyway? But there isn't that excuse for a dozen other plays in town in which a dozen scenes are almost unseen as well as unheard.

And now, having grumbled a bit—for my heart is worn out by sympathy for the theater-going public, let me joyously record the arrival of two really good new plays. Their excellence is especially refreshing in contrast to the slush in most of the Spring offerings.

The first of the worth-while arrivals is "Come What May"—a really charming comedy written by Richard F. Flournoy, and produced at the Plymouth Theater by Hal Skelly, with himself and Miss Mary Phillips in the leading roles. When Mr. Skelly first announced his purpose of putting on a play his friends shook their heads in sadness. He is an excellent comedian, but that was no indication that he was a good judge of plays—and there is no quicker, surer way to lose one's savings than to produce a failure. But Mr. Skelly seems to have won out in his venture. Certainly he has made his debut with one of the cleanest, sweetest, most sentimental yet least mawkish comedies we have been offered in several seasons. Indeed, the new comedy is much more than sweet and clean and mildly amusing. It offers us much more than a cross-section of American family life and thirty-eight years of American history in the making, as the family lived through it. It offers us truth, sincerity, tenderness, humor, pathos, and a sound philosophy of life. It shows us a simple, lovable American couple, who are experiencing the struggles and failures, the hopes and despair, the joys and tragedies that come to average men and women.

We see them first in 1896, when young Chet Harrison, with great difficulty, proposes to Miss Eve Hayward. She makes the ordeal as easy for him as she can, and tenderly accepts him. From that time and for thirty-eight years we follow the peaks and pits of their married life. We see Chet leaving for the Spanish-American War just before his son is born. We see him in 1917 receiving a telegram announcing the death of that son on a battlefield in France. He is a compositor, and we see him losing his job when the linotype machine comes into existence. We see him starting a new life, working hard, prosper-

ing. All the time we see the quiet undemonstrative devotion of the pair, their deep content in each other, their single, almost unconscious following of the higher path of life. At the end of the play, in 1928, we see them in their sixties, sitting in their garden, comfortable, prosperous, at peace with the world, still wholly devoted to each other.

There are pessimists who find hints in the final lines that the pair will go down in the 'twenty-nine crash. I won't believe it. Nor does one have to believe it. They have their home, their garden, a good income from Chet's work, and \$10,000 in the savings banks when the final curtain falls. If they are struck by the 1929 storm they can weather it, as they have weathered other storms. "Come What May" is a play I can safely commend to all readers of AMERICA. Moreover, it is *not* played in the dark, and the diction of the players is above and beyond the average.

"Invitation to a Murder," written by Rufus King and put on by Ben Stein at the Masque Theater, is the second early summer offering which promises to settle down among us for a time. It is a melodrama of the newer variety, sans dead hands, green lights, unearthly noises, and the rest of the old-style bag of tricks. It suggests "The Double Door" but to my mind is a less-finished piece of craftsmanship. Nevertheless it is a thriller, and can be counted on to supply several refreshing chills to every spectator throughout the hot season. It is admirably acted by a company headed by Gale Sondergaard, and Mr. Van Buren's stage direction is so good that one is not conscious of it. This is my test of good stage direction.

The plot of the piece is unusual. Lorinda Channing, a great heiress and head of a great family, realizes that efforts are being made by her relatives to murder her for her money. To verify her suspicions and discover the culprits she bribes a poor physician to give her a drug which will throw her into a condition so closely resembling death that it will deceive all observers. At the last minute, before the coffin is finally sealed, the physician is to give her a hypodermic that will restore her to consciousness and her usual excellent health. The spectators get a thrill when he decides not to administer the hypodermic but to let the lady be buried alive. She isn't, of course, and I must not reveal any more of the plot. There are also several murders, in which she does not hesitate to take part. Altogether she is a very unpleasant person but well worth watching at a safe distance.

We are having a lot of Spring revivals. Among the most appealing of these are Gilbert and Sullivan's operas, "Iolanthe," "Pinafore," "The Mikado," and others, admirably produced by S. M. Charlock. Noel Coward's opera "Bittersweet," a success of some years ago, was put on again at the St. James Theater, by the Shuberts. "The Chocolate Soldier" was also with us. The last was an especially interesting venture, produced by Donald Brian and Charles Purcell, with themselves alternately appearing as the soldier. It was a good performance, whichever did it, and the gifted pair are following it with other revivals equally full of charm and memories.

REVIEWS

The Boiling Point. By H. R. KNICKERBOCKER. New York: Farrar and Rinehart. \$2.00.

"Will War Come in Europe?" is the sub-title of this fascinating volume. Before proposing even a tentative reply to this momentous question, H. R. Knickerbocker takes you to Danzig, Warsaw, Prague, Vienna, Budapest, Sarajewo, Belgrade, Rome, Geneva, Paris, Berlin, and London. In each of these centers he introduces you to the statesman whose duty it is to preserve peace while carrying out policies which may easily lead to war. This introduction is made more intimate by charcoal sketches, supplemented by expert pen-pictures, offered at the beginning of each chapter. The biographical material on Dollfuss and Masaryk is particularly helpful. Each section is brief and rapid, couched in the alert conversational style of an interview. There is a sage commentary on dictatorships: "In dictatorships you cannot tell what the people think, you cannot tell what is really going on until the dictatorship has passed. That is why dictatorships are always strong until the last five minutes." Mr. Knickerbocker might have added that dictatorships have a way of creeping up unobserved. In that case, he would not have quoted King Boris so confidently: "The Kingdom of Bulgaria is a democracy." The Bulgarian monarch was on safer ground in stating that "if trade barriers which now stifle international commerce and which have resulted from the economic crisis could be eliminated there would be eliminated at the same time one of the most potent war menaces." The tension and fanaticism of European youth, the author notes, is another inflammatory factor. He scoffs at the idea of "localizing" war. If Japan and the Soviet Union clash in Siberia, he conjectures that one year would bring the conflict to European soil, ultimately involving the whole world. For this reason, the catastrophe theory, i. e., that war would bring the end of civilization, is today the most widespread argument in Europe against the possibility of war. The second most important argument is the growing inclination to examine the possibility that Hitler himself really wants to keep the peace. At any rate, Mr. Knickerbocker concludes that Germany will make no *calculated* war this year. France will make no *preventive* war. There will be no *planned* war in Europe in 1934. An *unplanned* war could break out tomorrow, but Europe's fear of war makes it unlikely. But as Herbert Spencer declared, "only the unforeseen happens." Added point is given to this apothem by a phrase in the last paragraph of this book: "No armaments race in history ever ended with anything but war."

J. F. T.

The New Church and the New Germany. By CHARLES S. MACFARLAND. New York: The Macmillan Company. \$2.25.

The relations of Church and State are a perennial problem. It is an interesting one in any age, but the tense situation in Nazi Germany offers an especially inviting field for the student of current events. In this book Dr. Macfarland gives us the results of his interviews with sixty leaders of German political and religious thought. The interviews were crowded into three weeks last Fall, but the author's long life devoted to the study of Protestant theology and the promotion of church unity, together with his deep sympathy for Germany and his long contact with German mentality, have enabled him to give us a good digest of the situation down to the end of 1933. He is chiefly concerned with the bewildered Protestant churches and their frantic shifting endeavors to prevent absorption into the National Socialist totalitarian State. He has not, however, ignored the Catholics and their relatively clearer, more solid, and more definite position under the Concordat. The importance of the book lies not so much in its summary treatment of the present as in the understanding it will give of future developments. The real struggle is between Christianity, maimed and disunited, on the one hand, and an aggressive paganism on the other. Hence it is consoling to see evidence of a new vitality in the "Gospel and Church Movement," which is staging a sort of counter-revolution against the "German Christians." The

latter may be called the Constitutional church, and in spite of a few sincere members are definitely more German than Christian. For them blood, race, nation, and State mean more than the Gospel. The former may find themselves in alliance with the Catholic Church when a new and more terrible *Kulturkampf* breaks out. They have taken a supernatural and super-national ground and are frankly on the side of the spiritual against the sweep of material force. By way of reaction good may come from an excess of evil. It is pleasing to see Hitler himself portrayed as the "conservative and restraining personal force in Germany today."

R. C.

The Life of S. John the Baptist. By the VERY REV. DENIS BUZY, D.D. Freely adapted with additional matter by JOHN M. F. BARTON, D.D. London: Burns, Oates and Washbourne. 5/.

This full title is needed to explain this little volume. The original French work has been reduced to about two-thirds of its original size by elimination of topographical information, theological discussions, and three chapters on rationalistic objections to the historicity of the Gospel narratives. Studies that have appeared since the latest French edition of "The Life" in 1922 have been used as additional matter. The volume is argumentative rather than devotional. It will be of interest to those concerned with the problems of St. John's life and ministry, e.g., Part II, Chap. IV, Our Lord's Baptism by St. John; Did John recognize the Messiah? The dove and the opening of heavens, witnesses of the Divine appearances, the heavenly voice. And again, Part III, Chap. II, John sends messengers to Christ, the difficulty stated, the first solution: St. John asked for his own sake; second solution: St. John asked for his disciples' sake; a summing up; a final suggestion. An analytic index at the beginning of the book and a general index at the end make references easy. W. M. S.

Blessed Gemma Galgani. By FATHER GERMANUS, Passionist. St. Louis, Mo.: B. Herder Book Company. \$2.75.

It was to be expected as an aftermath of the beatification of Gemma Galgani that a new impetus would be given to the devotion of the faithful to the Holy Maid of Lucca, and a new interest be awakened in her life. As it would have been difficult, not to say impossible, to improve on the authoritative life, originally published four years after her death, a revised edition of this monumental work was the only adequate gesture in the premises. So well had Gemma's spiritual director, the saintly and learned Father Germanus, done his work that this revision differs from the original edition merely in the addition of a short chapter on her beatification and the omission of the learned dissertation appended to former editions with a view to demonstrating the supernatural character of the extraordinary manifestations recorded in Gemma's life, her title to heroic virtue having since been happily established. Out of the pages of her precious biography the figure of this marvelously privileged "child of the Passion" emerges majestically from a simple, unpretentious background in all the beauty of transcendent holiness. For a parallel to the wonders of Divine grace wrought in the life of the seraphic virgin of Lucca in "this our day," one can turn only to the life of St. Teresa and of St. Catherine of Siena.

M. C.

Political and Social Growth of the United States: 1852-1933.

By ARTHUR MEIER SCHLESINGER. New York: The Macmillan Company. \$3.00.

This book might be called a very brief encyclopedia of the political and social growth of the United States in the period indicated. It is made more serviceable by numerous maps and tables and a comprehensive index. This is the second volume and a revised edition of a work whose first volume was written by Homer C. Hackett and covered the period from 1492 to 1852. The present volume is divided into four parts: the ordeal of nationality followed by the coming of modern America, democracy and empire and the development subsequent to the World War up to the pres-

ent economic history of the New Deal. Throughout the author gives a calm, unbiased and truthful presentation of the events of each period, the causes that led up to them, and their consequences. It has become customary for many writers to print an exhaustive list of books dealing with each topic of which the book treats. The author follows this custom, but in addition he subjoins to each chapter a "select bibliography" in which he directs the reader to certain books in which certain phases are particularly well treated. This volume is a welcome handbook both for reading and for reference in American political and social history.

P. H. B.

BOOKS AND AUTHORS

Social Problems.—"An Outline of Psychiatry" (Herder, \$2.00) is a revision of articles published last year in the *Acolyte*. The author, John D. O'Brien, M.D., has had wide experience in dealing with cases of mental hygiene and he ably puts the fruit of this experience at the service of priests, educators, and social workers. Avoiding as far as possible the use of technical terms, he penetrates with notable ease and clarity into the tangled problems of mental conditions, their causes and remedies. He condemns the excesses of Freud and his disciples and places religion in the first place as the means of preserving or restoring proper attitudes toward the difficulties of life. The book should prove of real help to all who have to deal with harassed souls.

"Social Problems" (Schalkenbach Foundation, 11 Park Place, New York. \$1.00), by Henry George, is a companion volume to "Progress and Poverty" by the same author, and published by the above corporation, administering a fund whose exclusive purpose is the spread of the great single taxer's philosophy. Like the companion this volume tells in very clear and pleasing language the great and fundamental wrong in existing social conditions—namely, the appropriation by individuals of land rent—and advocates as remedy the confiscation by government of the unearned increment. Henry George was deeply moved by social disease and he had a sympathetic heart for the wrongs done the poor; but unfortunately he was ethically and economically wrong in the remedy he prescribed.

The art of leisure is a much neglected and necessary art. H. A. Overstreet in "A Guide to Civilized Loafing" (Norton, \$2.00) states the problem and offers numerous suggestions on how to get out of the harness and into absorbing hobbies. He would turn work into play and play into work. Aside from his sophisticated attitude toward the Bible, the book abounds in wholesome advice and makes pleasant reading.

A second volume of selections from his humorous writings in the (London) *Daily Express* has been published by J. B. Morton ("Beachcomber") with the title "Morton's Folly" (Doubleday, Doran, \$2.00). A good quantity of wholesome fun, mostly in the form of satire, is packed into the book and with the aid of the many comic drawings the reader will get plenty of laughs out of such characters as Prodnose and Professor Strabismus. From the public-school system down to fashions in men's clothes the prominent features of English life come in for genial ridicule by this Catholic writer.

Sketches.—To Monroe, Mich., belongs the unique honor of being the birthplace of a strong American educational institution. "Sisters, Servants of the Immaculate Heart of Mary" (Dolphin Press, Philadelphia) by Sister Mary Alma, C.I.M., recounts the history of the foundation. Scarcely had the zealous missionary, Father Louis Florent Gillet, C.S.S.R., gathered the nucleus of the new Community and begun to train them for their teaching apostolate when he was appointed to other fields by his Superiors in France. Thereafter, the charter members, bereft of their spiritual guide, relied more trustfully on Divine Providence. Through various vicissitudes of good fortune and ill, through crises threatening disruption, onward in the steady progress and development of the Order, Divine guidance was with them still. In 1934 the

Diamond Jubilee celebration was observed by a large and thriving Congregation. The book is well printed, the illustrations are excellent and the author has maintained a pleasing, elevated style.

If the glory of a Religious institute is the sanctity of its members, then the Little Helpers of the Holy Souls have much cause for just pride. The sanctity of many of their members not long deceased is well illustrated by the brief but vivid sketches which Mary René-Bazin has incorporated into a charming little volume, "*Quelques-unes de mes soeurs*" (Paris: Editions Spes. 12 francs). Among the subjects chosen by the author, herself the niece of a great Catholic writer, one of special interest to English-speaking Catholics is Mother Ignatius, a niece of W. G. Ward.

Philosophical Studies.—"Heredity and Environment" (Macmillan. \$4.00), by Gladys C. Schwesinger, is a reference book on the extensive modern attempts at measuring intelligence and personality and referring them to heredity or environmental causes. The summation is impersonal and with a minimum of criticism. Extensive bibliographies are given. The general impression created is that little or no knowledge of scientific importance has emerged from these studies. This is not to be wondered at when we consider that the workers have only a vague idea of what they are measuring and lack a measure. This absence of dependable data does not deter the eugenists from advancing their program along these lines. Perhaps they sense the futility of waiting for really scientific findings in the difficult fields of intelligence and personality.

He who is interested in Humanism will be interested in Lynn Harold Hough's "*Vital Control*" (Abingdon. \$2.00). The book is a serene statement of a conviction, finely phrased, of the need of "permanent principles," a pleading espousal of a "vital control which possesses the creative enthusiasm of romanticism and the disciplined strength of classicism." Spiritual things are insisted upon in these pages, but there is a repudiation of a "communion many of whose assumptions are impossible to a large part of the Christian world." Maritain is laudably quoted, but "where he puts the masterful figure of an historical personage in Rome, we would put the mighty spiritual presence of the living Christ." Thus is the Holy Father ruled out of Humanism though he is the living human vicar of the Divine and human living Christ.

Students of philosophy who would not be inclined to delve into Migne or other Latin texts will welcome the translation of St. Augustine's "*De Quantitate Animae*" (Peter Reilly. \$2.00), by the Rev. Francis E. Tourscher, D.D., O.S.A. The more painstaking scholar will find this well-printed, compact little volume a convenient book for his shelves. Both the original Latin text and the English version, accurate if rather archaic in some places, are included in the work. It is an encouraging sign to find our scholars going back to the sources of philosophy.

Boys' Stories.—Larry Marsh, twenty-one and red-headed, the hero of "*The Silver Run*" (Appleton-Century. \$2.00), by William Heyliger, inherits a few thousand dollars and a broken-down factory in Eastport, Me. He put the business, which had been closed for a number of years, on a paying basis and proves to Jake Grimmer, who has cornered the fish market, that there are two ways of playing Jake's game. A new fish sauce is patented by Larry and it makes Sea Foam Sardines famous, as well as making Larry a rich man. There is not a dry word in the book.

Intentionally spiked during Fall baseball practice, Jimmy Southworth, in "*Southworth Scores*" (Appleton-Century. \$2.00) by R. H. Barbour, fears to go out for the team but is finally prevailed upon to do so by his roommate Dink Brockwell and Coach Burke. In one of the early season games he overcomes his phobia by "hooking" into the keystone sack, and winds up the season in a burst of glory by taking a "header" into home plate and winning the big game of the season against Maitland. This work does not approach Mr. Barbour's masterpiece, "*The Half Back*" in plot or characterization.

Long Remember. Tiger Island. Seven Gothic Tales. The Ginger Griffin.

"Long Remember" (Coward-McCann. \$2.50), by MacKinlay Kantor, is an historic novel built around the three-day Battle of Gettysburg, July 1-3, 1863. The author has carefully familiarized himself with the town and field of Gettysburg, both of which are accurately and minutely described in all details requisite for his story. His very intimate portrayal of the character, mentality, peculiar type of verbal expression, industrious habits, jealous love of their homes and possessions, and a thousand and one other details, uniquely distinctive of the people of Gettysburg, makes it clear that Mr. Kantor has thoroughly absorbed the spirit and temper of that people; indeed, so clever and correct is his appreciation of local characteristics that one is led seriously to speculate whether the author was not himself born and bred among them! It is distressing that the tale is tarnished with a love story that revolves around the infidelity of a Captain's wife. It is very regrettable, too, that no mention is made of the heroic work of the Emmetsburg Sisters of Charity, when the author briefly recounts the generous fidelity of the war nurses and the hospital activities during and immediately after the battle. Such an omission leaves the recital inexcusably incomplete. A "rough diagram of Gettysburg and vicinity" is given at the beginning of the book, and a most valuable bibliography, four pages in length, closes the volume.

The reviewer dropped Prescott's "*Conquest of Peru*" to review the modern novel, "*Tiger Island*" (Dutton. \$2.00) by Gouverneur Morris which, according to the blurb, is a thriller. He is frankly glad to be able to return to Prescott. As far as thrills are concerned, most travel books dealing with the tropics have more, and most of them are more interestingly written. The plot of the novel is very obviously padded out here and there. Presumably in the name of realism, the author feels it necessary to introduce a few bold allusions to things better silenced. The style is ordinary, but at times the dialogue of the author is interesting and vivacious. In the mind of the reviewer, this is the only feature of the book which takes it out of the class of mediocrities.

"Seven Gothic Tales" (Smith and Haas. \$2.50) by Isak Dinesen, are introduced to the public enthusiastically by Dorothy Canfield as a new kind of fruit with a foreign flavor that will give a fillip to jaded literary palates. There is nothing new about the fruit thus introduced. The stories belong to a well-known class; and their writer's attitude is that of a sophisticated old man who wishes to leave the impression that he is blasé in cosmopolitan European society and who has a nose for scandals. Out of backstairs and club-room gossip he composes fantasia so over-colored that they seem to be the results of a drug habit rather than of a genuine literary impulse. The special flavor is not so much a fruit flavor as it is the flavor known as gamy or "high." Only a lover of decadence will have the patience to follow the author to the end of his book. And it is to be regretted that so beautiful a binding does not enclose a worthy text.

The introspective who demands the last reason for everything in life (and love) will enjoy the new story by the author of "*Peking Picnic*," 1932 Atlantic Prize Novel, "*The Ginger Griffin*" (Little, Brown. \$2.50). The Chinese setting in which Ann Bridge has cast her very real English people is so authentic as Oriental atmosphere, that even the untraveled will feel its genuinity. There is no plot, in the usual sense, to be given away here: characters, all well drawn, supply the chief interest. "*The Ginger Griffin*" reveals the love problems of a sensitive girl. As love stories go, Amber Harrison's is unusual—or, is it? The keynote is sympathy, in many ways revealed. As a whole philosophy of "true love," the story is not in every way convincing. It is a defect to use so many French phrases in the ostentatious and sophomoric manner Miss Bridge often does. It spoils otherwise good characterization to find everyone in "*The Ginger Griffin*" using French phrases habitually: this is only the author failing to conceal her own mannerism.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Who Is Wrecking NRA?"

To the Editor of AMERICA:

To your main editorial in the issue of AMERICA for June 2 this Tory would answer: *Nobody* is wrecking NRA. It is merely bogging itself down in a morass of contradictions provided by those who drew and passed the Recovery Act.

This bogging down is not "because the Code Authorities are made up of men who are out of sympathy with its aims and methods." It is because the Code Authorities are actually carrying out the aims of the Administration in fixing prices and controlling production. It is not, as you think, "probable that NRA is honeycombed with men whose highest desire is to sabotage the very purpose of NRA." It is because NRA men are so much in accord with what Congress voted to be done that they are doing it.

Our old form of government was based on human experience with the inevitability of danger when large powers are lodged, either by law or by usurpation, in the hands of a few men. Our old government also was one of laws which were in theory applicable uniformly to all individuals and classes. But Congress saw fit to depart widely from this form and to vest wide discretionary powers in the President who, in turn, has delegated many of these powers to subordinate bureaucrats.

Congress allows each codified group to make its own laws, which become effective by executive decree of the President when he approves them. NRA is a legislative mill through which these private group laws are ground out. These pieces of private legislation naturally turn out to be quite effective in helping those who have been given this power. So why voice a suspicion that "the men of NRA are using their positions to fasten on us a worse system of tyranny than we had before," when these men are merely doing what Congress, on the recommendation of the President, said they may do?

From the very start of NRA down to the present, the Administrator and his subordinates have been told again and again by reputable economists that many codes providing for price fixing were sure to promote monopolies. But the codes were approved, and, of course, monopolization is going on. The Recovery Act gives immunity from punishment under the anti-trust laws to codified groups, while keeping the anti-trust laws in force for the uncoded. Price fixing and limitation of production are contrary to the anti-trust laws because they are of the essence of monopoly.

In view of the immunity granted to the codified, it is no wonder that more and more small groups of competitors are asking for codes. Codifying these small groups now costs about \$8 per employe codified. That's hard on the taxpayers, but it makes lovely jobs for deserving bureaucrats of varying degrees of usefulness in various ways. It's fine for relieving unemployment and increasing purchasing power.

Yes, we know that Congress put in the law a pious injunction to industry not to indulge in monopolistic practices, after the President has approved a code that permits price fixing and production control. If the Department of Justice were to prosecute the codified for doing those little things, it wouldn't be chummy! Of course, later on the exigencies of politics may force prosecutions under the anti-monopoly clause of the Act, and some monopolizers may be disappointed. Well, those prosecutions ought to be numerous enough to make a lot more jobs for deserving lawyer bureaucrats.

Congress in its legislative "wisdom" ruled that approved codes

shall have the effect of law. NRA in its experimental wisdom duly approves contradictory codes. When doubts are expressed as to the wisdom of NRA the critics are called pretty names, but the mess keeps on getting worse.

This Tory is not worrying about "Who is wrecking NRA." He is worrying about how long the country will suffer from its contradictions before putting the wrecking job up to Congress who legislated the inodorous mess into existence. He suspects that the Congressmen have found the voters to be losing enthusiasm for this noble experiment. He notes that no bouquets were handed to NRA during the last session of Congress. He notes that the only defense offered for it was a half-hearted one presented by Senator Robinson, who as floor leader just had to try.

Cincinnati.

ERNEST F. DUBRUL.

An Ideal Parish

To the Editor of AMERICA:

It has been my pleasure for the past two years to become acquainted with a small parish of 147 families in a little town just outside Toledo—Rossford. St. Cyril and Methodius is the name of the church, and Father Paul Palka is Pastor. His parishioners are Slovaks, members of that sturdy race whose literature and folk-songs rank high, and whose sense of humor is keen and ever-abiding. This Pastor seems to have the old-fashioned idea that it is a good thing to make the little parish church the center of all community activities. These are the organizations which he has functioning at present: (1) Holy Name Society, (2) Altar & Rosary Society, (3) Two Basketball teams for young men, (4) Young Ladies' Sodality, (5) Senior Choir, (6) Junior Choir, (7) Acolythical Society, (8) Committee on Christian Doctrine, (9) Catholic Action Club for High School, Boys and Girls, (10) Dramatic Club, (11) Catholic Sokols, (12) National Council of Catholic Men, (13) First Men's Slovak Society, (14) St. Vincent de Paul Society, (15) Band of thirty pieces, (16) Boy Scouts.

As yet there is no Catholic school in the parish, but Father Palka personally teaches the grade-school children four times a week, and lay teachers, half of them from his own parish, instruct them for an hour on Sunday afternoon. Occasionally there is a parish pilgrimage to some shrine; this pilgrimage was so large last year that some non-Catholic asked, "Why is the largest event of the year held outside the town?" The young people's Catholic Action Club has a library of some 300 books which are really circulating, a Bulletin Board, and five committees, with regular meetings. It was found that there were no Catholic reference books in the Rossford High School, and the library of that school was presented with a Catholic Dictionary, which is now on the reference shelf and much used. A lecturer in one of the public schools made statements derogatory to the Catholic religion; the matter was taken up with the Pastor, who took quick and positive action to prevent a recurrence. A lively interest in the missions is being aroused, especially among the children. Last Mothers' Day, the mothers, were tendered a dinner prepared by their daughters and served by their sons. The mothers furnished their own entertainment by singing their national and folk songs. I cannot remember ever being at a more successful party. There was no radio, no imported talent. The Pastor, of course, was general master of ceremonies. A mission for adults and a separate mission for the young people are given yearly with the latter preached in English.

During Lent the Pastor had some kind of entertainment every Sunday night for his people. This was either a dramatic performance or a movie. The movies were rented from a private agency and were very becoming and sufficiently interesting to attract the people. Thus the problem of entertainment during Lent was solved satisfactorily.

His people met each other continually and under a great variety of circumstances. Hence they got to know each other very well. There has not been a mixed marriage for the past two years.

Toledo.

J. F. HENRY, S.J.

Chronicle

Home News.—In a message to Congress on June 8, President Roosevelt asked for coordination of pending measures with prospective social legislation at the next session, to start the Government upon a policy to provide for the security of the people of the nation. The contemplated legislation included modernization of homes, abandonment of submarginal lands and rehabilitation of families where necessary, and unemployment and old-age insurance. On June 9, the President gave Congress an outline of his drought-relief program, requesting an appropriation of \$525,000,000, to be used for special work programs and relief, purchase and processing of livestock for relief distribution, seed purchases and loans for 1935 plantings, and other purposes. The President signed the Corporate Bankruptcy bill on June 7, and the reciprocal-tariff bill on June 12. He suggested to Congress on June 13 a program for the settlement of labor disputes. Under it, the President could establish boards for the mediation of labor disputes, having the power to order and conduct elections under the NIRA collective-bargaining guarantees. On June 7 the House passed the Lozier bill authorizing an "unemployment, employment, and occupation" census as of November 12, 1934. It passed the Housing bill on June 13, voting 176 to 19. The House and the Senate on June 9 approved the conference agreement on the Communications bill, which was then sent to the President. The Senate approved the Silver bill on June 11, voting 54 to 25. The House approved the Senate amendments to this bill on June 13, and it was sent to the President. On June 11 the Senate Agriculture Committee questioned Rexford G. Tugwell on his economic and agricultural views, and the next day approved his nomination as Under-Secretary of Agriculture by a vote of 16 to 2. On June 7, NRA announced a new price-fixing policy, which would necessitate, it was reported, the revision of many codes to permit freer competition. Willfully destructive price cutting was forbidden, and fixing of even a minimum price would be allowed only in emergencies. On the next day, however, it was stated the abandonment of price fixing would not be applied to approved codes until after negotiation and agreement by Code Authorities. The Darrow Board on June 12, in its second report to President Roosevelt, analyzed fourteen codes and declared they had broken down completely because they were used by larger business interests for monopoly purposes, and severely criticized General Johnson. The labor situation in the steel industry became more serious. The Iron and Steel Institute on June 7 was ready to agree to an industrial relations board (similar to that in the automotive industry). The Amalgamated Union rejected this plan on June 9, and met in Pittsburgh on June 14 to consider a national steel strike. Delegates on the first day reported that union-recognition requests had been refused. A test vote showed the "rank-and-file" leaders to be in control of the convention.

Nations in Default.—Notes were transmitted to Secretary Hull from the embassies in Washington of France, Belgium, and Czechoslovakia on June 13, stating in each case that their respective Governments would be unable to meet their obligations on June 15 with respect to the internal debt instalments. Czechoslovakia stressed the heavy taxation burdening that country and suggested the consideration of goods and services as a means of payment. The French decision was not reached unanimously in the French Cabinet. It was opposed with considerable discussion by Minister of State Edouard Herriot and eight of his colleagues.

Proposal to Great Britain.—Replying on June 12 to the British debt note of the week previous, Secretary Hull, while giving credit to British internal difficulties, singled out three matters for objection in the British communication: (1) Britain was not at present in default under the Johnson Act, but would be so only if she failed to pay on June 15; (2) reparations and debts were unrelated, as Great Britain had made her loans on her own account; (3) British suggestions as to a "scaling down of the debt," or a lump-sum payment, were met by the observation:

Should His Majesty's Government wish to put forward proposals for the resumption of payments, this Government would be glad to entertain and discuss them informally. For instance, no proposal has ever been presented to this Government looking toward payments in kind to an extent that might be found mutually practicable and agreeable. Any proposals of this or a similar character which promise mutual benefit will be carefully considered for eventual submission to the American Congress.

No great enthusiasm was reported—probably none expected—as to the Administration's proposal of payment in kind. British comment in general professed ignorance as to what goods or services might in the concrete be rendered to the United States, little being said of materials like rubber in which Great Britain has a monopoly. Congress in general was skeptical as to the idea. The President himself in a press interview on June 13 let it be known that the payment in kind could be only for a part of the British debt. Both the President and the Secretary made it clear that it was the affair of the debtor nations to make proposals. The idea of Great Britain acquiring dollar balances by the sale of goods to the United States was not under consideration by our Government. At the same time, a novel aspect was afforded to the entire scene by the report made to the President on June 13 by George N. Peek, special adviser to President Roosevelt on foreign trade, which showed that during the last thirty-eight years the United States had failed by \$22,645,000 to balance its international accounts. This figure was reached by combining investments, War debts, various services rendered to the world, etc., taking into account tourist expenditures abroad, etc. The compilation was described by Mr. Roosevelt as the first of its kind ever undertaken, and caused considerable surprise. The American favorable trade balance was shown as largely offset by American purchase of bonds and by loans, etc. Not included were \$2,000,000,000 of American foreign investments.

Germany, Russia, France.—The German Government issued a statement on June 7 that it was firmly determined not to return to Geneva until Germany's equality of rights in respect to armaments, as outlined in the negotiations of Germany with Britain and Italy, should have been assured. The Reich, too, was said to have given an unfavorable answer to the proposal of Maxim Litvinov at his visit during the week to Foreign Minister Neurath in Berlin that Germany enter a general security pact along with France and the Balkan States. Such a commitment could mean, in Germany's view, nothing but the perpetuation of the present *status quo* under the treaty of Versailles. Although the French Foreign Minister, Louis Barthou in his concluding words at the Geneva arms conference expressly disclaimed any intent to "encircle" Germany, everything seemed to point to such a policy being on foot, chiefly through the agency of M. Litvinov and his non-aggression agreements. The association of France and Russia in this new set-up was instinctively compared, despite the indignant protests of the Moscow press, with the pre-War Franco-Russian alliance. The move on the Franco-Russian part to draw Poland away from her friendly relations with Germany established during the Hitler regime was being countered with the visit of Minister Goebbels to Warsaw. At the same time, the new system of Continental alliances was furthered by the news on June 8 that the Little Entente—Rumania, Czechoslovakia, and Jugoslavia—had officially recognized the Soviet Government, thus putting an end to the long feud between Soviet Russia and Rumania over the disputed territory of Bessarabia. Chancellor Hitler, however, was said to desire to maintain perfectly normal relations with Russia, neither more nor less.

Hitler and Mussolini.—With batteries of reporters, cameras, and motion-picture operators assembled, with military and police details on guard and airplane squads patrolling overhead, Villa Pisani, near Venice, awaited on June 14 the meeting, potentially historic, of the Leader Hitler of Germany and the Duce of Italy. Speculation seethed as to the import of the visit, the scope of the prospective conversations. It was generally understood, however, that precaution had been taken by Italy to obtain the full friendly approval of France. Naturally the recent Nazi outrages in Austria were in the forefront as well as Italian and German membership in the League, in view of Russia's prospective membership.

Germany Hard Pressed.—Dr. Paul Joseph Goebbels, speaking in Warsaw on June 13, denied that the Nazi program called for expansion. With the tremendous fall in exports and the rapid decline of gold with the rate of coverage diminishing, the German Government increased its restrictions on imports, put a check on a buying panic, which resulted from the announced restrictions, while Dr. Hjalmar Schacht announced a moratorium on all German debts for the immediate present. Every effort was being made to stay on the gold standard and keep the mark at par. Meanwhile, the Reich Institute for Labor Place-

ment announced that the unemployed had been reduced from over 5,000,000 to 2,525,000. Under-Secretary Reinhardt of the Ministry of Economics promised that a million of these would be employed within the next six months and that unemployment would be completely wiped out within two years. Capt. Ernst Roehm attacked the enemies of the Storm Troops, and it was reported that the Stahlhelm would soon pass out of existence, leaving the veterans faced with the necessity of joining the Storm Troops. On June 10, at a meeting of German Christians at Tegei, Reichbishop Mueller defied the Conservative opposition, demanding "one people, one State, one Church." Seven Protestant ministers were on trial for attacks against the Government and their opposition to Church policy. Herr Niemoeller took the stand as a witness for the accused. All Protestant provincial bishops were summoned to consider a new church constitution under the chairmanship of Dr. Jaeger.

Austria Quiet.—On June 9, it was reported that the Nazis had reopened a campaign of violence. Public buildings and railroad facilities were bombed, and some members of the Heimwehr were killed. The Government doubled the number of police and added 4,000 Heimwehr Fascists for the purpose. Reports on June 13 indicated that the violent movement had subsided. The arrival of Archduke Eugene in Austria and his ceremonial tour through the country were greeted with national applause, providing rumors of the return of Archduke Otto. Many Legitimists blamed Prince Starhemberg for opposition to the Hapsburg restoration. His recent visit to Budapest was said to be in favor of the movement, but Hungarians suspected him of personal ambitions.

Arms Conference Adjournment.—The general commission of the World Disarmament Conference concluded its current sessions on June 11 by adjourning until October. Committees were contemplated to continue the conference's work. Those appointed were: security committee, committee on guarantees of execution and supervision, committee on air forces, and committee on manufacture and trade in arms. The security committee concerned only Europe, with Nicolas Politis as chairman. The proposal of the Russian Government that the conference should be declared a permanent institution under the title, "Peace Conference," would be submitted by chairman Arthur Henderson to the various Governments. The sessions of the committee on guarantees, etc., were obstructed at the outset by the Japanese attitude of suspicion to Russia. Despite this machinery, however, and the peaceful atmosphere in which the general session terminated, it was generally thought that the conference would never revive except with the adherence of Germany. The League Council's plan for a general embargo on the Chaco warfare made scant progress.

Britain's Fascism.—On June 11, Conservatives and Socialists of Parliament jointly expressed their hostility to Sir Oswald Mosley's Fascism. Pointed questions in

the House of Commons were asked of Sir John Gilmour, the Home Secretary, relative to the absence of the police at the Fascist meeting at the Olympia on June 8. The many Communists who heckled the Fascist leader at this meeting were violently handled by the supporters of Sir Oswald. The Home Secretary explained that it was not the custom to police political meetings unless the organizers requested it. Sir John, however, assured the House of Commons that in the future police would attend political meetings where acts of violence were expected. Among the 15,000 that gathered at the Olympia it was estimated that not more than 3,000 were followers of Fascism. It was also said that Sir Oswald had not the magnetic personality to command the allegiance of a large body of supporters.

Storms in South America.—The violent hurricane that swept El Salvador on June 7 destroyed hundreds of lives, latest figures going as high as 1,000. More than 10,000 were left homeless. On June 11, Argentina was shaken by a violent earthquake; tremors were felt over an area of 47,000 square miles. Many cities were badly damaged, Sampacho, in Cordoba Province, having been almost entirely destroyed.

Canada's Farm Relief.—The Government of Canada recently introduced two complementary measures to the Natural Products Marketing act designed to refinance the debt burden of the Canadian farmer—amounting to \$726,000,000. One measure provided that debtor farmers might borrow up to one-third of their mortgages from the mortgagee, who in turn would obtain the money from the Farm Loan Board and then deposit the mortgage with that body as security. The new Companies Act which passed the House of Commons will force all commercial banks within the country to surrender their gold reserves to the Bank of Canada at the statutory rate of \$20.67 an ounce instead of at the market price of \$35. By this transaction the Canadian treasury will benefit to the extent of \$33,000,000. Banks also lost the right to note issue, which took away a large part of their control over the monetary policies of the country. Meanwhile, revelations brought forth by the Stevens committee on price and mass buying added further discomfiture to the Canadian manufacturers. The Committee's half-completed report showed that many merchants and manufacturers were guilty of sweating, gouging, and profiteering at the expense of the working man. Wages were shown to have been cut, while large dividends were distributed to the stockholders of corporations.

Spain's Secessionists.—Late last March, the Generalitat—which is the legislative body in the autonomous Catalan district—passed a local law regulating land contracts between farm tenants and owners. Chief objective of the law was apparently to force a transfer of land title from owner to tenant after the latter had cultivated the farm during a specified number of years. Submitted two weeks ago for approval by Madrid's constitutional tri-

bunal, the Generalitat's law was declared void on the ground that the Republican Constitution had reserved all agrarian-reform legislation to the Cortes only, and that while Catalonia had been granted regional autonomy together with certain legislative powers, the Generalitat had exceeded its grant of power in its owner-tenant measure. On publication of this decision, Señor Santelo, acting as spokesman for the Left Catalan deputies, rose in the Cortes and made a statement perilously close to a declaration of secession. As he finished, the twenty-one Esquerra deputies stalked out of the parliament, leaving behind the twenty-six Catalan representatives from Barcelona's Lliga. The secessionists were followed almost immediately by twelve Basques, whose home districts also ambition regional independence. On the same day, June 11, in Barcelona, the infuriated Generalitat made a gesture of defiance against the national Government by again passing its voided law, then adding a provision making it retroactive from April 1—the time of its original passage. The arrival in Barcelona of the seceding deputies brought about an outbreak of feeling against Madrid. The Republic's colors were trampled underfoot in the streets, and according to reports, a secret militia was being hastily mobilized. Back at the capital, fifty Socialist deputies, eager to embarrass the Right coalition government, declared their support of the Catalan cause, and former Premier Azaña indicated his sympathy. Premier Samper, faced with an incipient rebellion much like the secessionist movement in America in 1860, refused to indicate what course he would follow. The Cabinet voted him full authority to pursue any course he might choose.

Restriction of OGPU.—The detection, trial, and punishment of traitors, except those in military service, which hitherto had been functions of the OGPU, Soviet secret police organization, was taken from the OGPU by a decree of the Central Government promulgated on June 9 and transferred to the ordinary courts. The penalties of "treason," however, were considerably sharpened by the decree, extending to the relatives of the guilty party or to those who know of, but do not inform on, a seditious act.

In "Chained Books Once More?" Dr. James J. Walsh revives the ancient rule by telling of some strange customs observed by book lovers in our own public libraries.

The month of June has seen the eight-hundredth anniversary of the death of the Founder of the Premonstratensians, of whom Edythe Helen Browne will write under the title of "Norbert, 'White Dog' of Christ."

Very timely will be the article by Gerhard Hirschfeld, which will be entitled "Behind the German Default," and in which he will outline the facts that led the Nazi Government to take the unprecedented step of stopping payments on private loans.